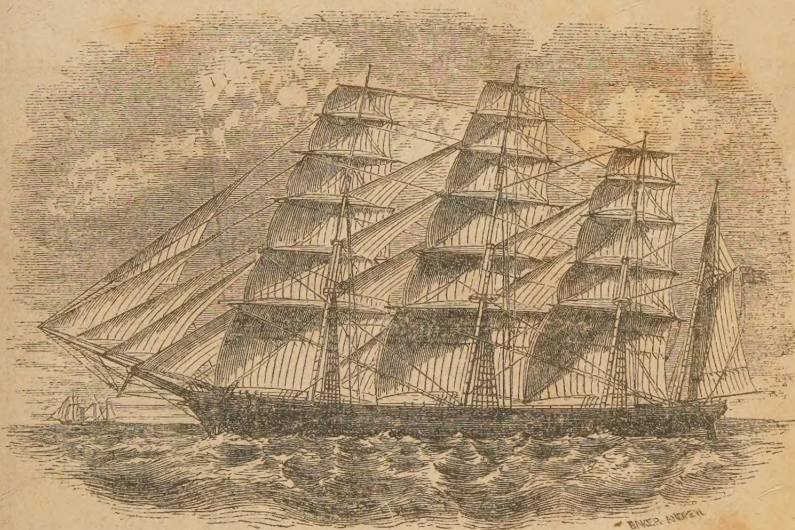


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THE  
SAILOR'S MAGAZINE,  
AND  
SEAMEN'S FRIEND.



The Clipper Ship "GREAT REPUBLIC."

Vol. 32.

NOVEMBER, 1859.

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## Publications of the American Seamen's Friend Society, THE SAILOR'S MAGAZINE.

THE SAILOR'S MAGAZINE contains the proceedings of the American Seamen's Friend Society, with notices so far as received, of the labors of other Societies, and of individuals in behalf of Seamen. It aims to present a general view of the history, nature, the progress, and the wants of the SEAMEN'S CAUSE, commending it earnestly to the sympathies, the prayers and the benefactions of all Christian people.

It is designed also to furnish interesting reading matter for Seamen, especially such as will tend to their spiritual edification. Important notices to mariners, memoranda of disasters, deaths, &c., are given.

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Contains, in pamphlet form, *the same matter* as the SAILOR'S MAGAZINE, omitting only some miscellaneous and other articles of least interest and importance. It is designed for *gratuitous* distribution to Life Directors and Members, to Pastors of Churches, Sabbath School Superintendents, &c. Congregations contributing to the Society, are entitled to order, if they choose, one copy gratuitous for every three dollars contributed.

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This is a little sheet published monthly by the Society, designed chiefly for children and Sabbath Schools. It contains brief anecdotes, incidents, and other facts pertaining to this cause, illustrated with cuts, &c.

The Life Boat is intended, not so much for sale, as to be *given away* to those who will do something to aid the cause of the Sailor. Every child, or other person, who will become a COLLECTOR, and forward through the Superintendent or Pastor, a collection for the Society, shall receive a copy of it *gratuitously* for one year.

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# THE SAILOR'S MAGAZINE.

Vol. 32.

NOVEMBER, 1859.

No 3.

## Fleets and Navies.—France.

Blackwood, for June, is very much engrossed by the different features of the war question; and the first article is a somewhat minute comparison of the respective naval power of France and England. The writer says that the relative strength of the two great navies is altogether different from what it has ever been before. Hitherto England has held undisputed the empire of the seas; now she begins to see a rival in France. In the great struggle between the two nations, which commenced in the latter part of the last century, their navies were in a more comparable state than they had ever been previously. The relative strengths then were—England, 115 ships of the line; France, 76. The French ships, however, were of so much larger and finer class, and carried so many more guns and men, as almost or quite to annul the superiority of numbers. England entered on the contest with a force of 48,000 men, and a supply for sea service of little more than four millions. In these respects, France was her superior. As the years of the war passed on, the navies of the world became embattled on one side or the other. Whole fleets disappeared and others were built; men were absorbed by thousands, and millions were expended in material. Many of the navies engaged in the contest were utterly destroyed or disabled. That of Spain was annihilated. The Dutch and Danish sank in rank and importance. That of France was for a time prostrated; when it ended, she could only muster 69 ships. While England had

on the seas and in the ports and docks 687 ships, 118 of which were of the line, 140,000 men were under her flag, and she had assigned nineteen millions to the expenses of her marine. The belief which the close of this era left on the minds of the people, was, that Britain was supreme on the seas, and her seamen were the seamen of the world.

During the era of peace which succeeded, France again entered into competition. In 1840, the English navy numbered 284 ships, and the French, 189. Under Louis Philippe, the navy received great impulse, and Louis Napoleon has but carried out, with his usual policy, the designs which were prepared and begun by the power before him. The time favored him—it was an era of transition—a new power was supplanting the old. The old ships and old material were becoming obsolete; and in this England lost much of her superiority. The year 1850 may be considered as closing the era of sailing vessels.

“At this epoch, it was evident to all who looked into the future, that the sailing vessel was doomed as an agent in war. France and her rulers saw this, and reserved their efforts until the issue of experiments had determined the fittest model, and the best means for the application of steam power, and then addressed themselves to the creation of a steam navy, with a steadiness and energy of resolve, and uniformity of system, which has produced a result that once more makes the world discuss the problem of supremacy on the seas. Her rival, encumbered by her old ma-

terial, and stumbling about amid different schemes and designs, now bent on building, now converting, now taking this model, now that, now centering its strength on one class, now on another, found at last that she had given an opportunity of advance, which it would tax all her resources to recover, and saw herself confronted by a navy, numerically inferior, but in the proportion of its parts, in the efficiency of its material, in its preparation and readiness, equal, if not more than equal. For the first time in her naval history, England, which has balanced the fleets of the world, finds herself standing in comparison with one power." "Still, in numbers and in figures, Britannia seems to rule the waves. She has raised her steam navy to 464 ships; her sailing force counts 296 more. Against this, France shows 264 steam, 144 sailing vessels. Still an analysis of the respective effectiveness of the navies as national forces, admits a result rather different from the numbers. In the line-of-battle power, that which would most essentially affect a contest for supremacy, the fleets are equal—each could carry 29 ships. In frigates, France has a preponderance of 8, but in the corvettes and gunboats, England has still a vast superiority."

The English have another advantage, in the build of their ships. "Even unprofessional eyes, which saw the 'Renown' and the 'Royal Albert' floating side by side in the Rade of Cherbourg with the 'Napoleon' and 'Bretagne,' recognised their superiority in beauty and symmetry, and acknowledged the strong contrast they offered to the heaviness of the 'Austerlitz,' and the ugliness of the 'Donawerth.' \* \* \* The practical ken, too, which looked not on ships as masses of woodwork and guns, but as motive things which were to be propelled and handled tactically, which were to buffet with waves, saw in their lightness and buoyancy, in their capacity for carrying their guns high out of the water, in the fighting space betwixt the guns, qualities which would tell with advantage in exercise or in the real work of war. Even the 'Napoleon,' the famous type, offered no temptation to those who possessed a 'Renown.'"

"France was fortunate in the time and circumstances of the reconstruction of her navy, and has achieved it with an economy most wonderful for such rapid and efficient results. Much was, of course, due to the system. The same will which designed the steam navy and proportioned its parts, directed the expenditure also in correspondence; nought was frittered away on alien objects, nought ventured on experiments; the whole available finance was centered on the fulfilment of the one purpose. Thus it comes, that France, during the seven years, has been able to construct, to maintain, to repair, to arm her navy, to keep its dock-yards and arsenals effective; to feed, pay, and clothe her seamen, to provide labor, material, and ordnance, to undertake new works and improvements, at a cost of a little less than thirty-nine millions; while England has expended for the same purpose, upwards of fifty-seven millions."

The French navy has introduced a new element, the iron-sided ships. "They will be cased with iron; and so convinced do naval men seem to be in France, of the irresistible qualities of these ships, that they are of opinion that no more ships-of-the-line will be laid down, and that in ten years, that class of vessels will have become obsolete. English authorities, however, seem to consider the experiment as of doubtful issue, and apprehend that very serious difficulties will attend its practical adoption. It is also yet a question as to the sufficiency of defence which iron plates would afford against the extraordinary development of projectiles. No plating will render a ship proof against solid wrought-iron shot; and though the late trials did not satisfactorily establish the effectiveness of the Armstrong bolt against iron, yet it remains to be seen what may be the issue of the experiments with larger and heavier shells. Then the qualities of speed and manageableness must be sacrificed in a great measure for an uncertain resistance against attack. France has four of this class building, and intends to construct two more."

It is contemplated by the French Commissioner, "That, in 1860, she will have a steam fleet capable of car-

rying an army of 60,000 men, with all its horses, provisions and *material* for one month." A sum of nearly nine millions has been deemed adequate for this purpose, and the expense is to be spread over the period from 1859 to 1872." The prospective increase of England would carry her much in advance of her rival, but it can only be achieved by a great effort. According to ordinary means and expenditure, the consummation could not be arrived at for many years. The building space and materials at the disposal of France, are very great. She has five great ports containing an aggregate of 73 building-ships, with three in progress, and 17 docks, with a proposed addition of seven; these establishments occupying altogether an area of 865 acres.

But the greatest present strength and advantage of France, lies in her man-power. When the Emperor provided for the creation of the new steam-power, he saw that the new force would require new adaptations, and issued a decree accordingly, which is now the law of France.

The sources by which this man-power is supplied are the maritime inscription, voluntary enlistments, and the advancement of the "mousses," or boys. The inscription is the enrolment of the sea-faring and coast population. Over these the state asserts its right to command their services according to the exigencies of the occasion. Levies are made periodically, and all men on the muster roll are liable to sea service from the age of 18 to 50, though two-thirds of the whole number only are supposed available. The amount of the sea-faring population is given us as 300,000. The men obtained thus, are bound to serve seven years, and may then obtain a discharge or be re-admitted. The "mousses" are recruited from the sons of petty officers, sailors, and officials, preference being given to those children whose fathers have died or suffered injury in the service. They are divided into two classes—those who are to be admitted to the school at Brest, and the "mousses auxiliaries." The former are furnished in certain proportions from the five great naval arrondissements, and are received at

the age of from 13 to 15. The "mousses auxiliaries" are chosen by the commission of the inscription, and sent to the different divisions. The "mousses" of both classes can, after a certain period, enter voluntarily for the seven years as novices or apprentices.

The internal economy of the service has been determined by the government, so that there may be uniformity of rule, of detail, and of discipline throughout, so that whatever ship a man might be draughted into, he would find the same system prevailing, and fall at once into his proper place. This uniformity, leaving nothing to the discretion or fancy of different commanders, insures in all the exercises and evolutions a simplicity and order which cannot fail to promote efficiency. In discipline it is the same. The crimes are all classed, the different punishments prescribed, and a due and legal investigation provided for in all cases. The code is not severe in its penalties, nor vexatious in its operation. The term of the punishment is short—none exceeding ten days, and always exacted under responsible supervision!—*Christian Mirror.*

## Appeal of the London Committee

FOR THE

### HAVRE SAILORS' MISSION.

We take pleasure in transferring to our columns portions of a pamphlet recently received from Wm. Ferguson, Esq., Secretary of the London Committee, as showing the interest of our British friends in the Havre chaplaincy, and their appreciation of the labors and worth of our chaplain, Rev. E. N. Sawtell, D. D. The reader will find in it a concise history, and pretty full view of that important station.

We take this occasion to thank our friends in England and Scotland for their aid and cooperation in this good work.

#### APPEAL.

"Works of religious benevolence among sailors seem always to command a large degree of interest; and

when the peculiar circumstances of the class are taken into account, it is no wonder that they should.

The London Committee of the "HAVRE SAILORS' MISSION," therefore trust, that the following statement will not only be read with interest, but will be followed by such an increase in the pecuniary support given to this mission, as will enable its indefatigable pastor, the Rev. Dr. E. N. Sawtell, to apply himself for the future to the spiritual work of his calling, undistracted by the embarrassment which a debt of some £200 at present entails upon him.

For nearly thirty years, American Christians have supported a chaplain at this port, laboring alike among British and American seamen. In 1842, a chapel was erected at a cost of £2,200, of which £2,000 was contributed by Americans, and the remaining £200 by Christians in and around London. The cost of keeping up the Mission is about £400 a year, including salary of chaplain, rent of seamen's reading-room, salary of church officer, keeper of the reading-room, and assistant visitor of the vessels and hospital, government taxes, repairs, &c.

About three years ago it was proposed, that as the American Seamen's Friend Society could no longer, owing to their other extended operations, bear the entire burden of the work at Havre, and moreover, as more than three-fourths of the usual congregation are British subjects, one-half of the expenditure should, if possible, be procured from England.

The mission has been very useful; and it will be a matter for great regret if, for lack of support, it has to be withdrawn; yet there seems no alternative, if such support is not tendered in a larger measure than has hitherto been the case.

The annexed sketch of the rise of the Mission, and extracts from Mr. Sawtell's correspondence, will amply show the value of his labors, and cannot fail to be read with great interest.

#### HAVRE AND ITS SAILORS' CHAPEL.

In July, 1836, the Rev. E. N. Sawtell, an Evangelical Minister in the United States of America, with strength exhausted, and health broken through manifold and arduous minis-

terial duties among whites and blacks, bond and free, in Louisville, Kentucky, arrived at Havre-de-Grace; a seaport perhaps the most important in all France. To himself and to his friends it seemed as if he had gone there to die. It was recommended to him as his only chance, and that but an uncertain one, of regaining vigor; and rather in compliance with a demand of duty, than with the hope of recovery, he sought that foreign clime. But contrary to all expectation, health gradually returned, and as chaplain to the American Seamen's Friend Society, Mr. Sawtell found congenial employment in Havre. He labored among the sailors, who visit the port in great numbers. A wide and effectual door of usefulness was opened up to him, and the work grew and prospered. He began by visiting the ships and hospitals, and distributing tracts. By-and-by he opened a reading-room for sailors, and invited them to meet him there on Sabbaths, to hear the Gospel. The small room at first obtained, soon proved insufficient. A larger and a larger were successively rented, till at last the largest that could be got in Havre could not hold the numbers who sought admission. Impressed with the importance of the work, Mr. Sawtell proceeded to America, and collected there 10,000 dollars, or £2,000 for the erection of a chapel.—Returning to Havre, he proceeded with the building; but the funds being scarcely ample enough, he visited England, and from London and its neighborhood carried back, along with the affections and prayers of all who met with him, the £200 or £300 required to relieve the new Bethel Chapel from all incumbrances.

For seven years Mr. Sawtell labored on. But the effort he had made in America, in raising funds there, had made him favorably known, and he was recalled to undertake an important secretaryship, that of the American Foreign Evangelical Society, along with Dr. Baird, while his place at Havre was supplied by a younger man. For years after his return (in 1843) to the United States, Mr. Sawtell was employed actively in traveling over the length and breadth of

his native land, preaching, evangelizing, and collecting funds for the Society. In the midst of this activity his voice failed him, and he had to resign his useful post. He then turned his attention to the institution and supervision of an educational establishment, for fitting pious young women to go out as teachers, that they might oppose somewhat the efforts of the Romanists in the rapidly expanding West. The completest success crowned this effort, and as President of the Ladies' College in Cleveland, Ohio, more years passed away.

Meantime the chaplain at Havre left, and the chapel, for want of a successor was closed. By this time, in the quiet of the Cleveland School, Mr. Sawtell's voice had returned, and the Board of the Seamen's Society, claiming that ministers were too scarce to be left in positions which laymen might fill, pressed upon him to resume the work at Havre. On the 25th December, 1854, he left New York for Havre, and ever since his arrival he has been laboring assiduously there.

By this time, however, the American Seamen's Friend Society had extended its operations so widely over the world, planting chapels in almost every seaport which British and American commerce enters, that they could no longer bear the entire burden of sustaining the cause at Havre; and Mr. Sawtell returned, on the arrangement that the Parent Society should be responsible only for one-half of the expense, or £240 per annum, and that he should strive to obtain the remaining moiety from British Christians. They had the more confidence in thus appealing to Britain, because more than three-fourths of the congregation attending upon the ministry of their chaplain are British subjects. So rapidly is the commerce of England increasing there, that, during the last two years, more than 26,000 British sailors entered that port.

This work at Havre has not been without ample fruit. It has been of use to the sailors, and it serves, too, as an entering wedge to Roman Catholic families, whose sons and daughters come, it may be, to learn the English language, while the Lord sends them to learn the language of Canaan.

#### CONVERTED ROMANIST.

Thus. One day a young man entered the chapel; he sat as far from the pulpit as possible, and left the moment the blessing was pronounced, so that Mr. Sawtell could not find out who he was. After some six months, this youth, whose attendance was so regular, and whose earnestness was so marked, drew gradually nearer, and at last, one day he lingered in his pew. Mr. Sawtell seized the opportunity and approached him; but ere he could commence a conversation, the youth seized his hands, and said, 'Sir, I came here to learn English, and I have learnt another language. What must I do to be saved?' Mr. Sawtell instructed him, then and from day to day, till he saw the way of life clearly, and was at last added to the church by baptism. In thus joining a Protestant Church, he encountered much persecution. He was in an office in the city, along with some fifteen other clerks, who had no name more civil for him than "heretic."—By father and mother, too, he was discarded, though he had spent all his salary for their support. In his extremity Mr. Sawtell took him into his own house, and employed him in looking after the reading-room and other matters. Finding, however, that he possessed a mind of superior power, he proposed to him to study for the ministry. At first this seemed to him too sacred an office to aspire to; for in Romanist countries the priest is looked upon as of a superior class.—At last, after much prayer and thought, he gave himself to the work. Through the assistance of friends in America, Mr. Sawtell sent this young man first to St. Foi, and then to Montauban, from both of which seminaries he came forth the first of his classes. He is now the pastor of a flourishing congregation in the south of France. His father and mother and two sisters love the faith they once despised.

When Mr. Sawtell returned from England last, he wished to weave into the subject of a sermon some of the events of his tour, and for this purpose he sought a text that would be suitable. On no text, however, could he fix, save the cry of blind Bartimeus, "Lord Jesus, have mercy upon me." From such a text the chief illu-

tration bore on the difficulties to be surmounted in coming to Christ. As he went home a lady overtook him, and asked him, "If he had noticed a young man much overcome." He had noticed much attention, but no particular individual had attracted his notice. Next day a gentleman called and said he wished to introduce to him, at his first leisure moment, a young Frenchman who was in great distress of mind. He had been sent to London to learn English, and going by chance into a chapel there one day, he had been touched by what he had heard, but had met with great opposition in his inquiries from his friends. He had heard his sermon on blind Bartimeus, and in great agitation of spirit had nevertheless determined to cast in his lot with the Protestants, and had at last wrung from his enraged relatives the harsh acquiescence—"If you will be a heretic, be a heretic, and take the consequences." This youth, too, is now a steady convert.

Continually among the sailors, there come to light incidents that encourage us to prosecute the work. One day, as Mr. Sawtell was crossing one of the quays, he met a sailor hurrying with a bundle on his shoulder towards a ship. The man stopped, seized Mr. S's hand, and began to thank him for the good he had done him. Observing that he was not recognised, he told Mr. S. that he had been a patient formerly in the hospital, had been visited by him, had profited by his instruction, and especially by two tracts he had given him, and now he had only been afraid that he must leave without being able to see and thank him. But his ship was under way, and he had to hurry off, leaving his benefactor lost in gratitude at this fruit of bread-corn cast on the water and found after many days.

#### THE PRODIGAL FOUND.

Mr. Sawtell was about to leave for England, and ere the steamer sailed at eleven, P. M., he was making a last round of the hospitals. By one cot he observed a lad of fourteen, whom he at first supposed to be one of the servants, and addressed in French.—Getting no reply, he looked at him again, and divining the true state of the case from the unsailor-like look of

the lad, he asked in English, "Are you a sailor?" "I am," was the reply. "Did you run away?" "I did." "Have you a mother?" "I have."—"Does she know where you are?"—"No." "Would you like her to know?" "Not at present." "Where does she live?" "At Edinburgh." "Well, I am going to-night to England, and I may be in Edinburgh; would you not like me to see your mother, and tell her of you?" "No, not now." "Won't you give me her address?" He refused. "Is your mother a pious, praying woman?"—"Oh, yes," he said, she was, and had taught him to read the Bible and pray, but he had been a wild youth, and had run away. Mr. Sawtell has little fear of reaching their hearts when once he finds out that they have praying mothers; so he talked with this boy till he yielded, and told him where his mother lived in Edinburgh. Fourteen days after that, Mr. Sawtell was in Edinburgh, and, winding among the narrow streets of the Old Town, he at last found No. 1 Market Place. But, as he said himself, No. 1 horizontal was very different from No. 10 perpendicular, and he almost failed of reaching Mrs. Mary Hugh Thomas. But slowly winding up the stairs, he came to her room, and found her nursing her thirteenth living child. When he told his name she uttered an exclamation, and staggered to a seat; for it seemed that her truant boy had written a penitent letter to her, and spoken of the stranger's kindness and good advice in a softened strain. Some words of consolation and a prayer of faith the pastor uttered, and he joined in that praying mother's firm belief, that her wandering sailor boy will yet be gathered into the fold of Jesus.

Such are but some of many instances that might be narrated, calculated to encourage the chaplain's heart and stimulate the efforts of those who befriend this cause. The large meetings of sailors, the inquiry originated, and the anxiety as to their souls' salvation manifested, are all so much argument for a determined effort to keep up this Mission.

In one of his letters to us, Brother S. says:

"You kindly ask concerning my work here. I can only say, never were my labors more abundant, and never have I seen a fairer prospect of reaping an abundant harvest. My congregation has more than doubled within the last six months. A great increase of young men, French, German, Swiss, regularly attend, especially our Sabbath evening service. It may be, that some attend from no higher motive than to improve their knowledge of the English language; be that as it may, they certainly give the most profound attention to the word preached; and while their motives may be low, God's motives may be as high and as holy as heaven itself, and like another Delamare, instead of the English language, the Holy Spirit may be teaching them the 'language of Canaan.' My hope and daily prayer, is, that many Timothies may yet be found among them, and who may some day preach the glorious Gospel of God our Saviour, when the tongue to which they now listen shall be silent in the grave.

"We have also an interesting Sabbath School, into which we are gathering the outcasts; and a Bible-class, with some serious minds, one of whom, a young English girl, gives pleasing evidence of a change of heart. She has visited me at my study once a week, for the last two months, anxiously inquiring to know, 'What she shall do to be saved?'"

Again, in another letter he says:—

MY DEAR FRIEND,—Yes, that is just what I wish to do—to remain here at my post—and see the salvation of God in the conversion of souls, for I verily believe the Lord is among us, doing that very good work. A fact or two I will give you:—

"For several Sabbaths, my own mind seemed disposed to hover around the few first chapters of the Acts of the Apostles. You will at once perceive the train of thought that must have been suggested. The temper, spirit, faith and prayer of primitive Christians—the wonderful pouring out of God's Spirit—the establishment of the first Christian Church in the midst of a 'glorious revival'—the scriptural authority for praying for, and expecting 'revivals' in every age—the rea-

sons why the Church of Christ has not been blessed more frequently with 'revivals,' &c., &c. Of course, my sermons, to be consistent with such awakening themes, must have been more or less *searching*, and upon some hearts they seemed to act '*as a refiner's fire, and like fuller's soap.*' At the same time I was receiving, from week to week, letters and papers giving details of that 'Great Awakening' in America, sometimes referring to it and stating facts, such as I thought calculated to give confidence, and increase the faith of God's children in these wonderful seasons of the 'outpouring of God's Spirit.' General solemnity, some deep feeling, tearful eyes, a few anxious inquirers, and two or three hopeful conversions have been the results up to last Saturday. I had been praying and hoping that God in his providence would send along some brother, fresh from under the cloud, who had received a new baptism, and who had been an eye-witness of the melting scenes in New York, Philadelphia, and other places; and who would remain long enough with us to give his own testimony.—But though several arrived on the different steamers, all were in too great a hurry to tarry even for a night, until last Friday the '*Arago*,' came into port, bringing Rev. Dr. Fred. Monod, his *new-born son*, with other converts, and in these have my hopes and prayers been answered.

"On Saturday evening, Dr. Monod met his relatives and friends at a prayer-meeting, at his brother's house, in which he gave a thrilling account of what his own eyes had seen of God's wonderful work now going on in the United States. At the close of his remarks, his son, some twenty years of age, who had been with his father in all his travels—had been educated for the law—had never given his attention much to religious subjects—but the ardor of his new-born soul must have vent, and he began very humbly and modestly to give his own views, and to tell what the Lord had done for his soul, till every heart was moved, and eyes unaccustomed to weep were bathed in tears. At the close of the meeting, after much persuasion, Dr. Monod consented to ad-

dress my congregation on Sabbath morning—insisting, however, upon my preaching my regular sermon, and he following it up by narrating facts respecting the 'Great Awakening.' Last Sabbath, therefore, was a day long to be remembered here in Havre. An unusually large assembly. I read the fifteenth chapter of Luke, took the tenth verse for my text, cut my sermon very short; but the impression upon the audience was marked and visible to all. Dr. Monod began by stating his own former doubts in the genuineness of what had been called 'American Revivals;' then stated, that whatever might have been the character of former revivals, it seemed impossible to doubt but that this was a real, genuine work, wrought in the hearts of men *by the power of the Holy Spirit*; and, to use the language of one of their own divines, '*It was a revival not got up, but brought down from heaven.*' He then remarked, how solemn, silent, and calm, yet tender and impressive were all their meetings; and that a man speaking five minutes in their prayer-meetings, with such tenderness in his heart, and such an unction upon his lips, as at once to melt a congregation of 4,000 people into tears—'O,' said he, 'it was good to be there; I went for the purpose of bringing back gold, as you all know; but I have,' added he, 'brought back that which is infinitely better.' In the afternoon he addressed the French congregation in our chapel on the same subject, and I trust many a christian heart has been quickened into new life, their faith increased and strengthened, and that we shall behold some blessed results. And my own faith in the results has been a little strengthened by the following incidents, which have occurred since the Sabbath.

"You will bear in mind, that all this foregoing narrative is designed to convey this simple idea, that the people of Havre, as in all France, know little and believe nothing in '*revivals*,' and not many of them believe in the necessity of regeneration by the Holy Spirit; hence my great aim for months has been—by the help of the Lord to root out this unbelief, this infidelity, even among professed Christians, res-

pecting this glorious work of the Holy Spirit; but to the facts.

#### " INCIDENTS.

"On Tuesday of this week, the servant tapped at my door, informing me that two ladies had called, wishing to see me. I told her to invite them up into my study. I saw at once they were troubled in spirit, as their tremulous words soon proved. For more than three months they had attended the chapel; living near to each other, they had walked back and forward together, and would talk over the subject of the sermon. Their knowledge of the Bible was very limited; but they were convinced of the operations of the Holy Spirit, from what they had felt the last few days; that such was the burden of sin upon their consciences, that they could not find rest or peace; and they had now walked nearly three miles this morning, to have me explain to them more perfectly the nature of that change of heart, or new birth, of which they had heard so much the last Sabbath; &c., &c. I spent an hour in conversation and prayer with them, and they promised to return shortly.

"While engaged with them, however, another lady had called, the wife of a gentleman who was formerly an officer in the army of India. Learning that I was engaged, she withdrew, leaving an urgent request that I would call on her at my earliest convenience. Knowing that her husband was absent in London, and that she had rather a troublesome landlord, I suspected that it was some domestic trouble for which she sought my aid and counsel. I called immediately, found her in the parlor with her eldest child, some three years old; she rang for the nurse to come and take the child, and took a seat near me, very much agitated. She tried to utter a word, but failed; her lips quivered—tears began to fall—her heart was too full for utterance. I tried to soothe her, by telling her she might confide fully in me, and to unburden her heart freely. '*It is,*' said she, '*this load of sin and guilt that overwhelms me; for several weeks I have wanted to tell you how I felt, but I could not summon up courage; and on Sabbath, while you were reading of the prodigal son, and where*

it says, *he came to himself*, I said, 'that is my case exactly; I have come to myself; I must return to my Father's house; and now I wish you to tell me how I can do it.' This fully opened the subject, and I spent some two hours in trying to guide her into the right way—then prayed with her—As I parted with her, she begged the privilege of coming to my study for frequent conversation and prayer, as being less liable to noise and interruption. To me, this is a very interesting case: she is a lady of the highest order of mind—the best education that London could afford—the Bible all at her fingers' ends; and yet had never felt the power of God's truth and Spirit upon her heart; and as she expressed herself, 'living literally without God, and without hope in the world.'

"Saturday, 22nd.—I have had another long and interesting interview with Mrs. D., for that is her name.—She came to my study in a hurried and agitated manner; joy and grief seemed blended, and struggling for mastery in her every look, and thrusting her hand into her pocket, drew forth a letter just received from her husband, saying, 'I do think the Lord must be working by His Holy Spirit in the heart of my husband; let me read you a sentence.' She read as follows:—*I have just paid a visit to our old friend General T—, who is on his dying bed; he cannot live long. I fear he is not prepared to die. Will you call on Mr. Sawtell, and ask an interest in his prayers?* 'Now,' said she, 'I never knew my husband to make such a request before—it must be that the Lord is at work in his heart—do pray for my husband also.' After a half hour's conversation about her own state of mind, in which I discovered deep and pungent conviction, I took from my library *James's Anxious Inquirer*, and put it into her hand; then we knelt down and poured out our prayers to God for General T—, herself and husband. She is to be in this evening again, at our family worship. And as evidence of the earnestness with which she is seeking salvation, and the intensity of her feelings, she inquired with great simplicity, as she was leaving, whether there would be

any impropriety in my asking an interest in the prayers of Christians on Sabbath morning on her behalf; then bursting into tears, said—*If I should be led to grieve away the Holy Spirit now, I could never again hope for mercy.'*

"But O, I am so prolix, I cannot tell you half I intended to. I did intend to speak of a Mrs. P., who recently died a very happy, triumphant death, who refused for months to see me, but was finally prevailed upon by her mother-in-law. I found her a bitter opposer, but, through grace, she became like a lamb, lying low and humble at the foot of the cross. She was from Bristol, but, unfortunately, had no religious education.

"Our sailors' reading-room is unusually full now in the evenings, where the reading of the Scriptures and prayers are attended to with deep interest. But I must stop, for other duties are pressing. O, if I could but once have my mind set free from this oppressive burden of £200, which weighs so heavily upon me, with what joy, and hope, and faith could I throw my soul into the work here, while the angel is so manifestly troubling the waters! The Lord give you and our good friend, Mr. F., abundant success in your labors of love, and your benevolent efforts to serve this good cause. And believe me, as ever,

"Your sincere and grateful friend,  
"E. N. SAWTELL."

### Extracts

*From the Eleventh Annual Report of the*  
WESTERN SEAMEN'S FRIEND SOCIETY.

"The voice of the Lord is upon the waters."

The grandest and sublimest object in all the natural world is the sea. As the mighty ocean spreads itself over two-thirds of the surface of our globe, filling the deep basins, and chasms, and channels; forming seas, and lakes, and then rising in mists, and clouds, and mighty reservoirs, enveloping our sphere, and showering her sparkling liquid life to purify and fructify the yet exposed and parched portions of the earth, with her early and her later rains, to cheer the heart of man and beast, it becomes at once an object of the deepest interest to all.

The sea, ocean and inland, is the great highway of nations. It is the great arena on which science and religion are displaying their mightiest exploits.

On the sea, too, are the finest architectural structures and grandest transactions of commerce. And here commercial nations have achieved their prestige and their power.

Here, too, Christian nations are surpassing and eclipsing the pagan and the Roman, in the onward march of science, truth and virtue. For the sea is no more the highway of nations than commerce is the pathway of Christianity.

The style Commercial Nation, therefore, is only another name for Christian nation.

The enlargement and spread of the vast commerce which is now calling into action the right arm and giant intellect of christian nations, and is God's highway for the march of intelligence, truth and religion, commenced with the reformation, and the twain go hand in hand.

In the early days of christianity, when the preaching of the Gospel was confined to Christ and a few mariners, the shores of the Jordan, Gallilee, the Euxine and Mediterranean, all shared largely in her blessings,—her pure fires were lighted on ship and on shore, along their coasts.

And in later ages and in later days, into what sea, or gulf, or bay—into what river, port, or harbor, has commerce gone and left christianity behind?

Indeed, the white canvas of the merchant ship is only another name for the pure flag of christianity in the eyes of all heathen nations; commerce is God's highway for the Gospel, and the mariner's ship is the welcome carrier dove, with the glad tidings of salvation to a dying world.

Were it not for commerce, the conclusion would be almost inevitable, (the word of God to the contrary notwithstanding), that christianity, was only designed for certain tribes and sections, and not for the world.

And no nation on earth occupies a more important and commanding position in the merchant service, ocean bound and inland, than ours. A year

or two ago, and about the time American commerce took the lead on the sea, a British songster, on board an American ship, sung the great national chorus, "Britannia rules the waves." A young American sailor borrowed his song book, took his pencil and crossed out the word "Britannia," and inserted "*Columbia*" instead, and then handing back the book, politely asked the Briton to sing hereafter from the improved edition, "*Columbia rules the waves.*"

Now if we would take this Society and its patrons, and this audience, and lead them to some lofty eminence, like that on which the Psalmist stood, overlooking God's vast system of seas, and lakes, and rivers, covered with sails, and boats, and ships, and fleets, and navies, manned by millions of human beings, like the Psalmist, in their enthusiasm, they would shout, "Sing unto the Lord a new song, and His praise from the end of the earth, ye that go down to the sea and all that is therein." And then, if we would lift them up a little higher, and give them a little of his prophetic fire, they would mingle their shouts with the strains of the old prophet, Isaiah, who stood there twenty-six hundred years ago, gazing on the very scenes they now behold, and in a glow of excited anticipation, declared, "The abundance of the sea shall be converted to thee."

And then, if we should lead you down to the beautiful vale, and along the shores of the sea of Gallilee, that you might see Jesus standing on the deck of the mariner's ship, proclaiming liberty to the captive, and light to those sitting in darkness. And then, as they turned up their sun-burned faces to him, glowing with hope and joy, hear him say to Peter, and James, and John, and Andrew, and others, "Come follow me, and I will make you fishers of men." That the prophecies might be fulfilled, we think the Bethel ship would soon be manned, provisioned and stored, for a cruise of conquest on lake and river, to port and harbor, on all our western waters.

With the exercises of this anniversary, will conclude the eleventh year of the *Western Seamen's Friend Society*.

We come here to greet you, from the shores of our beautiful lakes, and

from the banks of our noble rivers, to tell you what God is doing for the hardy mariner, and for the neglected, wandering youth, who live in floating homes, below high water mark, where you scarcely expect the gospel to find them.

We come, too, to join with you, first of all, in bearing our humble testimony to the continued grace and goodness of Him whose "way is in the sea, and His path in the great waters."—For He hath fulfilled his promise:—"Lo, I am with you always even unto the ends of the world."

We have not been entirely exempt from trials during the year. A smooth sea or a dead calm is not always best for mariners.

We have had "hard times," poverty and persecution, to contend with. Still our Heavenly Father has placed His seal of approval upon our humble efforts.

At nearly all our Bethels we have enjoyed more or less spiritual prosperity, and at several of them many precious souls have been gathered to the fold of Christ.

Our Sabbath Schools are generally prosperous; most of them large. It is believed that not less than forty-five hundred children have come under religious instruction in the Sabbath Schools of this Society, during the year. A large proportion of these children are of the most neglected class below the grade of common school instruction, and beyond the ken and sympathy of even the common people. Thousands of them dress at the societies' wardrobe and feed at their basket or their board.

The field of our christian enterprise is large, embracing the middle, western and southwestern States and Territories.

Here we have more than 12,000 miles of navigable waters, floating a commerce worth \$800,000,000 annually, manned and managed by 200,000 men and boys; besides their families and those connected with them; which altogether brings more than half a million of people directly under the moral influence and religious instruction of this Society.

To cultivate this vast field, and for the religious instruction of this im-

mense multitude we have had nineteen (19) laborers in all during the past year.

These brethren have labored in Pittsburgh, Cleveland, Cincinnati, Detroit, Sandusky, Lake Shore, Toledo, Milwaukee, Chicago, St. Louis, Upper and Lower Mississippi, Cairo, Upper and Lower Ohio, Illinois River, Illinois Canal, Ohio Canal, Wabash and Erie Canal, and the Miami.

The reports and letters from these brethren were never more interesting and full of encouragement. We have space for a few extracts only from the numerous letters and reports from the different portions of our great field.

The Executive Board never more than now, felt a sense of the greatness and goodness of their work; and we feel called upon to prosecute it with increased energy. Impressed with such feelings, we deem no apology necessary for calling on our friends and the patrons of the Society generally, for increased aid in sustaining this noble work until "the bread of life," with liberal hand, shall be cast upon all our waters.

DETROIT.—*Rev. N. M. Wells, Chaplain.*

The situation of this city on the Detroit River, midway of the great northern chain of lakes, at whose ample warehouses, every boat and vessel bound east or west must take her stores, is an important point for a chaplaincy.

It is the earnest hope and wish of the Society, at no distant day, to erect a more commodious and comfortable Bethel in this beautiful city,—one more worthy the metropolis of this great peninsula.

Our Bethel here under Father Wells has been prospering and doing good during the year past, as will be seen from his report.

DETROIT, May 9th, 1859.

*Dear Brother Leonard.*—In making my annual report, I have to say that the Bethel at this port is as prosperous as could be expected, under the circumstances in which we are placed.

You are well aware that we have no Chapel. The room we now occupy is small but pleasant and convenient, but it is still a *room*, and not a church, dedicated and set apart for

the sailors' use. And this fact, no doubt, has its influence; our meetings have been kept up every Sabbath, and the attendance has been such as to be encouraging. Our congregation is very fluctuating. New faces are seen almost every Sabbath, and some that are never seen again, for before the return of another season of worship, they are off upon the waters. But when I have looked around upon my little company of worshippers and witnessed their serious and marked attention to the truths uttered in their hearing; when I have seen as I often have, the countenance change and the tear fall, I am encouraged to believe that the "bread thus cast up on the waters" hath the blessing of God in it and will not be lost. But my labors have not been confined to the sanctuary. I have visited the sick, attended funerals, boarded vessels distributing Tracts and Bibles, and to the extent of my ability, sought to promote the best interests of our particular department of benevolence.

The office of Chaplain, at this port is by no means a sinecure. But I like my labors, onerous as they are, for the more I labor for sailors the more my sympathies are excited in their behalf. When I contemplate them cut off, for the most part, from the enjoyment of the ordinary means of grace, and having thrown around them influences, which are anything but favorable to their spiritual welfare; and then seeing them as all must see them, exposed in so many instances, to sudden death.

I cannot forbear to mention one circumstance of this kind, out of the hundreds which might be mentioned, and which are filling the public prints from week to week.

I was with a large company on board a steamboat which was towing a schooner into Lake Huron, the captain of which was a young man of handsome address and of most winning manners, so much so as to become the subject of pleasing remark by all on board. We were in company a couple of hours, and most of the gentlemen and ladies went on board his vessel. After a most pleasant intercourse the line was cast off and we parted—parted never to meet again till the judg-

ment, for we had but just left him, with many kind adieus, before he was knocked overboard by the jib boom, and found a watery grave.

No men come in contact with so many other men as sailors. Their influence therefore, for good or ill, is proportionably great. And then from this very fact, there is no class of men more thoroughly acquainted with human nature. And it was no doubt for this reason that the blessed Saviour chose some of the first heralds of his Cross from among those whose business was upon the waters.

The more I look at this subject, the more I am convinced that God designed this class of men, who are thronging all the highways of commerce, and who are ever moving from country to country and from city to city, as one of the great physical means of the spread of the Gospel, and the consequent regeneration of our fallen race. The promise of God stands out most prominent on the pages of his holy word, "That the abundance of the sea shall be converted unto him." And let this promise be once fulfilled, let every vessel become a Bethel and every sailor's heart be glowing with love to God, and you have at once thousands upon thousands of the most efficient missionaries, floating on every sea, visiting every country, every city and every island, carrying with steam and sail the glad news of salvation to earth's remotest bounds. The conversion of the sailor should awaken the deepest interest in the bosom, not only of every christian, but of every man. For there is no subject which stands more intimately connected with man's temporal welfare.

Sit down at your table, covered with comforts from every clime, look around you and how little do you see for which you are not indebted, at least indirectly to the sailor. To whom is the farmer, the merchant, the mechanic and even the professional man so much indebted. Put out the fires of your steamboats, furl every sail of commerce, and let all your vessels lie idle in your harbors, and rot at your docks, and the now busy world would stand still, and the shock would be felt from center to circumference. Who have the care of so

much property as sailors, they are the great medium between the nations, they are carriers of the world. And shall the moral character of those who are so intimately concerned with this vast amount of property, be held of no consequence? Suppose every sailor was a sincere responsible christian, would not this property be safer? Would there not be fewer disagreements and mutinies on board, fewer shipwrecks and other disasters, and would not the rates of insurance come down many a per cent. Above all, shall not the souls of these hundreds of thousands who do business upon the waters, be saved, for are they of no account, and shall they be lost sight of in caring for the advancement of the kingdom of Christ?

No one can look at this subject as it is, and view it in any thing of its real importance without being affected with the great apathy which is manifested on this subject, an apathy which among all classes, is the rule rather than the exception. In the public assembly how rarely is the case of the sailor made the subject of prayer; all other ranks, classes and conditions of men will be mentioned, but the sailor almost never. Who prays for the sailor in his family; or in the more private devotions of the closet, how rarely is the sailor mentioned or thought of. But a few years ago sailors were looked upon as an abandoned and hopeless class of men. And they could in truth say "No man careth for my soul." But blessed be God, the good day for sailors is beginning to come, light is dawning upon their darkness. Their moral character and moral condition will awaken up a becoming sympathy in every christian's bosom, and the infant Bethel cause shall grow up to manhood, and take its deserved place among the most important of all the benevolent operations of the day.

One peculiar and novel feature, in the commerce of the western waters, is deservedly awakening no little interest. I allude to our direct intercourse with foreign nations. Vessels are now loading and clearing from some of the most distant Lake Ports to many Ports beyond the seas. And everything is leading us to believe

that at no distant day, vessels from our lake ports will visit every maritime country on the face of the globe. This gives a new character, and rolls a new responsibility on this branch of the American Seamen's Friend Society. Let us see well to it, that the men who are to man these vessels, taken as they will be from our very midst and our firesides, go forth not only moral but christian men, giving a tone and new character to sailors the world over. If the Western Seamen's Friend Society be not patronized and rendered far more efficient than it can now be, it will not say much for the piety of our christian community, and still less for the sagacity and worldly wisdom of our business men. More must be done. The age in which we live and the success which hath hitherto attended the Bethel efforts, and both humanity and interest demand it, and it must and will be done. The efforts which are just beginning to be made to benefit the sailor, to elevate the moral character, and to fit him for the honorable, useful and responsible stations which he fills, will never cease till every vessel propelled by wind or steam, shall become a Bethel with its Cabin Altar, and every sailor become a humble follower of the Lamb, carrying with him the blessed Gospel "in a living epistle to be seen, read and known of all men."

Yours most truly,  
N. M. WELLS.

### Commodore Barron.

It was in the summer of 1848, I met with this unfortunate man near Norfolk. He was tall, portly, athletic, and although close on his last days, was yet active, of noble countenance, but rather reserved manners. I wondered how his courage came ever to be doubted, for every feature of his countenance betokened a sternness of purpose not to be appalled by any danger. His whole life had been a failure. He told me that at the early age of ten years he sailed a midshipman under his father during the revolutionary war. In 1807 he commanded the ill-fated Chesapeake, whose flag was dishonored by the British

frigate *Leopard*, in Lynhaven Bay, when four of our seamen were killed, and several of the crew taken by force and carried on board as subjects of England. Barron was tried before a board of thirteen general officers and acquitted of any charge which would have reached his life, but the government never afterwards showed him any favor: he was under a dense cloud which darkened his destinies to his last hour—destroyed his happiness—made him miserable. Decatur was one of those who tried him, and he never forgave him. Added to this were the rash denunciations and unmitigated scorn which he in after years cast on Barron, and which dug his grave in a fatal duel, the recollection of which must have filled the survivor's heart with untold anguish and remorse through long years of indescribable misery. Blood shed on the duelling ground cries incessantly to the judgment seat for retributive justice, and will not be appeased. I tried to induce him to narrate some of the events of his lengthened and chequered life, but in vain. He was reserved—seemed busy with his own inward thoughts and feelings. He died without any profession of religion, or frequenting, for many years at least, the house of God. On the morning of his death he shaved and dressed himself preparatory to his final exit, and declared that he should die at 12 o'clock. He expired precisely at 6 o'clock in the afternoon. How he was led to make such a prediction is remarkable, and has not been explained. Divines and philosophers have been greatly puzzled, and have not yet shown why the younger Lord Lytton, a broken-down debauchee, died at the very hour he had foretold, nor can the case of Barron be satisfactorily accounted for. Both are mysteries.

As I beheld the noble countenance of the unhappy man, and thought of the trials he had encountered in this world, and how soon he must meet in the spirit land him who had fallen under his hand, I pitied his condition. With him the door of hope seemed to be closed, because there did not appear to be any sign of repentance—none of the holy sentiments and sub-

lime feelings of the King of Israel, as displayed in the 51st Psalm—no desire for the efficacious power of a Saviour's atonement—no longing for holiness, humility, or spirituality.

I was told by one of our naval officers, that when Decatur and Barron met for the last time, and just after they had taken their positions, the latter called to him a friend, and said, "When you return to Norfolk, tell the people this hand never trembled."

In one moment more, and both combatants were stretched on the earth, weltering in blood—both expecting soon to meet at the tribunal of quick and dead. Both of these gallant men had testified in their correspondence that duelling was no proof of courage, and was a barbarous practice. So also did the great Hamilton, and yet all three of them denied by their acts their conscientious principles and belief. They suffered the bitter and fearful consequences of their folly, and cast over their name a dense cloud which has almost hid from the world the brilliant deeds of their brighter and better days.—*N. York Observer.*

### Dying Testimony of a Scoffer.

Joseph Nightingale, about 1808, published the "Portraiture of Methodism." The work excited considerable attention, and gave some trouble to the English Methodists. Those who opposed the Wesleyans, highly praised the book, but the "New Annual Register" reviewed it with great severity. The reviewer introduced some references to Nightingale's private history—true, but not all flattering—when he commenced a legal prosecution, and recovered damages. Dr. Mason Good also wrote in the "Eclectic Review" a condemnatory article; so did the editor of the "Methodist Magazine," and he threatened both with a suit. In a few years the scene changes to the dying room of the scoffer, and from Dr. Bunting's life, just published, we have an account of the solemn moment.

One night the doctor received a hasty summons from his editorial room, London, to visit a dying man. This was Nightingale himself, about to finish the journey of life, and had

been successively a Unitarian, a Methodist, a seceder from Methodism to a little sect calling themselves "Revivalists," a Quaker, and then a Unitarian again. But now death and the judgment were before him, and trembling on account of sin, he sought eagerly the mercy of Christ in the Gospel for a poor sinner.

In this miserable caricature of Methodism, Nightingale had paid some compliments to Dr. Bunting's talents and character; and to his hands had returned his ticket of membership when he abandoned the Wesleyan Connection. Behold now he prays! and the wanderer sought those religious consolations which were gladly rendered by the minister of God. Here is the last dying testimony of Joseph Nightingale: "Others may, for aught I know, have found refuge in what is called Rational Christianity. To their own master they stand or fall. I quarrel with no one; my time is too short, my bodily strength too weak, to enter into the intricacies of religious dispute. I embrace, therefore, a moment's remaining strength, to beg of you, for myself, to protest before the religious public against all doctrines of faith in which the great, and leading, and incontrovertible doctrine of divine influence, as generally taught by evangelical Christians, does not form an essential point. If a knowledge of salvation by the forgiveness of sins can be obtained; if a man can be able to say that he feels the love of God shed abroad in his heart; that Christ dwelleth in him the hope of glory; that his sins are pardoned, and that he can call God his reconciled Father; if he can have the Spirit of adoption so as to cry "Abba, Father;" if he can know that he is passed from death unto life, being born again of the Spirit; if all this can take place without a cordial reception of the doctrines of the Trinity, the atonement, and those other good doctrines usually connected therewith; then I would gladly say to such a one, "This is the way, walk thou in it." But I am compelled, so far as I feel my own soul concerned, with all the seriousness and earnestness of a dying man, to attest that *I have made the experiment, and it has failed.*"—*Christian Advocate.*

## God upon the Sea.

A prolific writer has recently given to the world a book entitled "*Man upon the Sea*;" but no one yet has written, at any length, to exhibit the triumphs of *God* upon the Sea; and yet, one who is acquainted with the great change that has come over the morals of those who go down to the sea in ships, must be convinced that the time is now come—if the writer could be found,—to give to the world a book with this title.

I am aware that there are, even in the Christian city of New York, men who, though they occupy positions in society that would command the facts in the case, yet practically deny that any real improvement has resulted from all the efforts of the friends of humanity in this direction. The objection often meets the earnest laborer in this field, "Sailors are getting worse"—"Brutality is necessary." "The Sailor does not know when he is well treated!"—or, "He cannot bear good treatment." A shipmaster made the following remarks a few weeks since:

"Give us back flogging in the merchant service, and then you may preach as long as you like." Some persons suppose that flogging, *if legalized*, would do away with the causes which induce brutality and hard usage. There are, however,—for the credit of humanity and the 19th Century, let it be known,—many who think differently; who believe that the restraint of wholesome laws, and the spread of the Gospel will alone remedy the evils which now, in some quarters abound. The advocates of the "Cat" have no idea of consulting the Sailor as to the propriety of their views.—Those who believe in the Gospel remedy, do. Instead of discussing the matter, however, the writer will beg leave to present the testimony of some Seamen, who but a short time since were under no moral restraint, but who now believe in the Son of God,—and in him and in his love, find the antidote to all the evils with which they were previously cursed.

The letters from which the following extracts are by permission taken,

were received by a Seamen's minister in this city.

A seaman, writing from the U. S. S. Constellation, the Flag Ship of the African Squadron, says:—"O, how I love my Saviour. I wish I could express to you the happiness I feel. I have a peace of mind which the world cannot give nor take away. We have held our little meetings on the passage most of the evenings; sometimes duty would not permit. We have had no conversions yet. But I am sure we shall yet have a great work of grace on board this ship. I do believe in prayer. I am confident that our united prayer, in God's own good time, will be answered, to the saving of souls of our shipmates. Our gunner is a very zealous Christian; he leads our meetings, and says he never was so happy in his life. We have a good ship, and good officers, and I am well satisfied,—the more so as Christ is my captain."

Another seaman, on board the U. S. S. St. Louis, writes: "While Satan and his agents are carrying on their work of death on board of our ship, I rejoice to say, that the power of Him by whose permission alone they can act, has been manifest among us. In the midst of the rage and the power of darkness, we have had satisfactory evidence of the Spirit among us. One of our men tells me that he has found the Saviour. He found 'the pearl of great price' about two weeks ago.—And from his conversation I have reason to hope that he is a converted man. May He who hath called him from darkness into his marvellous light, enable him to overcome the many temptations that meet him on every side, is my fervent prayer."

Others are mentioned in this letter as being under religious feeling, on board that ship. The U. S. S. Brooklyn, has had several conversions on board since she left. Great hopes are entertained of accomplishing much for Christ on board the U. S. S. Savannah. On board of all these vessels-of-war, the daily prayer-meeting is kept up by the men on the berth-deck, as far as ship's duty will permit. The same is true of U. S. S. Portsmouth, on the African coast; and in all these vessels are pious seamen among the crew, and

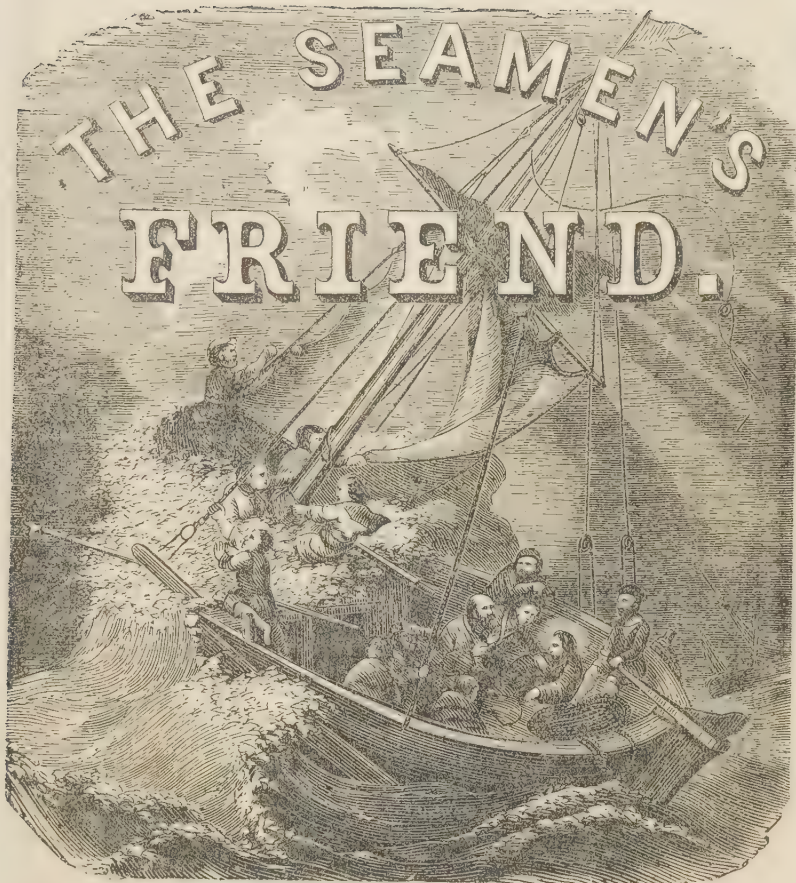
officers, who have named the name of Christ. Surely it will be a bright day for the country and for the church, when the crews of our men-of-war shall be all disciples of the Prince of Peace. Nor is this desideratum quite so far off as some would have us believe, as the following extract from a seaman will show. It is dated,—*U. S. Steam Frigate Hartford, Funchal, Isle of Madeira, July 25th, 1859*:

"I am glad to tell you that we have our evening meetings, and prayers twice every day, morning and evening, and a sermon on Sunday; and never in my life did I see so much attention among sailors. It would do your heart good to look upon 300 seamen all attending, and I am happy to say, *with the Commodore at their head, night and morning.*

The same letter states, that more than one hundred men of that ship's company joined the Temperance Society, or took the pledge of total abstinence on one Sabbath.

But this cheering state of things is not confined to the navy. Seamen every where seem to be awakening from their sleep of death. There is a spirit of inquiry abroad among them, and a disposition to hear the solemn truths of the word of God. The Missionary in his visits to Sailor Boarding houses, the visitor to the "North Carolina," the ministers who preach to seamen, all testify to this prevalent state of anxiety on the subject of religion among seamen. The Sailors' Home prayer-meetings, on Saturday evening, are crowded with seamen, and the morning and evening worship is more largely attended than usual. The Mariner's Churches also attest, by their increased congregations at this season of the year, that the present is a time of unusual interest among the men of the waters. Let the friends of Christ and of the sailor "thank God and take courage." Let them pray on and labor on with renewed energy, and faith, and zeal.—Let them trust in the promises of a covenant-keeping Jehovah, and soon shall their hearts be gladdened by a more extensive out-pouring of the Spirit, and larger manifestations of the power of God upon the sea.—*Jour. of Commerce.*

# THE SEAMEN'S FRIEND.



[CHRIST IN THE STORM.]

[MATT. VIII: 24, 25.]

## Report of Joseph H. Gardner, MISSIONARY TO SEAMEN IN N. YORK.

We are indebted to the Board of the New York Port Society and their devoted missionary for the following interesting report:—

“I am happy to inform you, that I have received another letter from the young seamen in Jacksonville, of whom I made mention in my last report. He says, that he finds his heart more fully engaged in the service of his new master, and feels that he must, in his

poor way, be striving to urge his fellow sinners around him to love Jesus also. He requested me to send him a Bible and a Hymn-book, (having only a Testament himself,) as he intends, God being his helper, to commence a prayer-meeting among the colored men, some of whom are under his immediate control.

We can truly say in this case—  
“What hath God wrought!” For we see a young sailor, only nineteen years of age, addicted to the vices and eagerly pursuing the follies common to the unregenerate, arrested in

his mad career—made to bow and receive salvation at the foot of the cross, and willing to work even among the slaves, so that he may but win souls for Christ.

As yesterday was a very interesting day to me, I will give a short account of it, hoping that it may be interesting to you to know some of the details of my work among the seamen at their boarding-houses.

I called at two boarding-houses before 9 o'clock, my office hour, and brought three men to my office. One was an Italian, whom I had formerly supplied with a Testament. Supplied him with tracts, and found him gaining light and knowledge. Another, a young Englishman, who had a praying mother, and promised to commence to profit by her advice, and walk in her footsteps. The other, a mate, who after a few minutes conversation, avowed himself as determined to seek for the salvation of his soul in a different way from that in which he ever yet had done. He called upon me again this morning, anxiously inquiring what he should do to be saved.—After they had gone, a Gayhead Indian, whom I had seen at his boarding-house, and who attended my Monday evening prayer-meeting, where he rose and asked an interest in prayer,—called to let me know, that he had found Jesus to be his Saviour.—Then a young man called, with whom I met a year ago at his boarding-house, and who then tried to put me off with cavils and foolish questions—who said, that he began at once to amend his ways, and is now seeking the Lord with his whole heart, determining to persevere until he finds him. There were two or three other seamen called to get reading matter before going to sea, on all of whom a salutary impression seemed to be made. I met some of them on their way to their ship in the afternoon, and they crossed over the street to thank me for the books and good advice which I had given them. In the afternoon I visited twelve boarding-houses, supplied the seamen with testaments and tracts, and endeavored to set before them the necessity of an immediate interest in Christ.

I met with a second mate, whose

family consisted of a wife and five young children. He had spent most of his earnings for liquor for the last four years. He signed the pledge, and I advised him to go home and bow at the throne of grace with his pious wife, that their united prayers might avail not only to his keeping the pledge, but to his giving up his heart to Christ.

I also held a very interesting conversation with a young Catholic. He was surprised to find that the Protestant Testament corresponded with the Catholic version—and as he seemed desirous to receive religious instruction, I hope that I may have another conversation with him at my office before he sails. I held religious conversation with 44 men, several of whom called at my office—gave the pledge to 9, and engaged with 13 in prayer.

In the evening, on account of the indisposition of the Secretary, I officiated as such at the temperance meeting. At his request I state, that there were several interesting speeches made, and six seamen signed the pledge, making 15 persons, all seamen, who signed the pledge that day.

I find by referring to my Journal, that I have during the past month

Visited	147 Boarding-houses.
Conversed with	522 Seamen.
Visited	10 Families,
Given the pledge to	72 Persons.
Prayed with	65 do.
Attended	33 Meetings.
Made	5 Visits to the hospital.

I would also state that the colored prayer-meetings and Bible Class have been attended to as usual.

Which is respectfully submitted,

JOSEPH H. GARDNER,

*Missionary, Port Society.*

New York, Oct. 5th, 1859.

### Letters from Seamen.

By the kindness of Rev. C. J. Jones we are furnished several letters from seamen, from which we give a few brief extracts. They show that sailors can be christians on ship board, and live there the religion they profess, and like the old sailors, Peter

and John, they are often bold for their master.

U. S. SHIP INDEPENDENCE, }  
Mare Island Navy Yard, }  
California, Aug. 3. 1859. }

REV. CHAS. J. JONES,

*Dear Pastor,*—I am waiting with all the patience I can muster for the arrival of the 20th of July mail when I shall expect something from you. If you received my letter of June 20th. But although it has been so long since hearing from you, yet I do not forget you and your dear family and the church over which you preside. Surely I never can forget the place where I have enjoyed such happy moments of my life, and most deeply do I regret that I am so situated as to be deprived of those blessed privileges of personally attending those heavenly meetings. Yet I am with you in spirit, and pray for the welfare and prosperity of you and the church. As for myself I can say that I am not worthy of such great mercy and goodness as the Lord does bestow upon me, but I will strive to be more thankful, and to love him more, and endeavor to do his will at all times and in all places. And for this I crave your prayers, for I am very needy, poor and destitute of many good christian graces, and for this cause I will seek, strive and pray that God in his mercy may fill my heart with true thankfulness, and all other graces I so much need, that I may inherit the blessed rest of the righteous, and that crown of glory that is prepared for all those who truly love and fear the Lord.

Accept of my best love and esteem to all christian friends.

Most truly and affectionately,

Yours, H. C.

U. S. S. HARTFORD, }  
Funchall, Madeira, }  
July 15th, 1859. }

DEAR SIR,

I am still bound\*for Glory. I thank God for the day I first heard your voice. I shall send you a long letter when I get an opportunity. May God in heaven bless you, and all your efforts to do good. J. W. N.

U. S. Ship SAVANNAH, }  
August 17th, 1859. }

*Dear Brother and Pastor in the Lord,*

I do not know that I shall have another opportunity of addressing you previous to my departure from this port, as we are in all the hurry possible.

I am looking forward to a good time on board of this craft, and that we shall not only be sailing on the trackless ocean of waters here below, but that we shall have a good company taking passage in the old ship Zion for the haven of eternal rest. I believe that I told you of a brother R. who came on board from the Ohio, he is a good soul, and I hope he will do good work for his master, I also expect another from the Ohio—a Swede,—but blessed be God, I also have a good hope of others on board; my anticipations are large.

Oh! my dear Pastor, I want you to engage the prayers of the whole church for us, not only in public but also in their private addresses at the Throne of Grace. I feel that God will hear them, and that the fruits thereof shall be reaped to eternal life.

R. R. C.

ANTWERP, July 29, 1859.

DEAR SIR,

I have been very fortunate thanks be to God for all his mercies, in getting into a good ship so far as usage goes, but I am sorry to say there is very little religion here. I was hoping at the first of the voyage that we should have many happy meetings on board, as the mate is a religious man, and having another on board, H. B. W., also a pious man. On the second Sunday out I asked the mate to preside over our meetings and he consented. We had a pleasant meeting, six of us, but I am sorry to say that we have had no more since, the mate never offering to come. H. and I hold meetings by ourselves at night when I have the lookout. We meet on the forecandle and we pray and sing hymns, and I hope the Lord has blessed the meetings for our good, for he says wherever two or three are met together in his name he will be there to bless them.

I showed my colors the second day out, and told my shipmates that I had shipped in the good ship Zion, and come what may I was determined to steer with God's help by the Bible. I have stood a good deal of chafing about my religion. Every one seems watching to catch me tripping, for they think that when one turns religious he ought to be perfect, which God knows I am far from. I strive to give them no hold on me, I read my Bible every day and pray to God to pour out his Holy Spirit upon me so that I may grow in grace and walk in his ways more fully.

Dear Sir, I desire your prayers and the prayers of the church that I may hold on to the end, knowing that only those reap the reward.

Give my love to Mr. Gardiner, and tell him that I hope to have some happy times at his Bible class.

No more at present,

But remain yours, G. S.

### The whole crew at Prayers.

YANKEES, FRENCH, ITALIANS, ENGLISH  
AND NEGRO, ONE FAMILY AT  
A THRONE OF GRACE.

The following letter of a Sea Captain, to his pastor was not designed for publication, but it breathes such a spirit of humble piety and true religious peace and joy in the path of duty, that the pastor thought it too good to keep to himself, and has kindly permitted us to publish it. If every Captain professing religion would follow the example, we should soon have a revolution in the character of seamen, and the government on ship-board. Praying Captains are very apt to have good crews, and swering Captains are quite certain to have bad crews.

At Sea, Barque A—,  
July 7th, 1859.

To my dear Pastor,

Rev. I. W. CHICKERING, D.D.

I know you will want to hear how we are getting along. Myself and the mate are Yankees, the cook

is quite old and is a colored man, he may be a Yankee born. We have two Frenchmen, one talks English well, the other cannot speak a word; they are both in one watch. We have one Italian, he can talk our language. The others are what we call Englishmen.

Now I want to tell you a little about what a struggle I have had with myself, with regard to prayers with the men: I did not feel certain what duty was. I am so weak and have so little wisdom and confidence in myself that it seemed a mountain; but have been to my Heavenly Father with it and feel that I must go forward, and do the best I can; so I called the men aft and told them I did not want any swearing, and that at 6 o'clock every night there would be prayers in the Cabin; I would be glad to see them all there, but would not compell them. One said he would as leave be there as any where. At 6 o'clock the mate called them, (it was calm) and to my surprise, every man on board, except the one at the wheel came in. I read the 18th Chapter of Luke; they were all attentive, and when I knelt all but the officers knelt with me. Oh that I might see every one of them Christians. Pray that I may live before them in such a way that they will know that I want them to be God's children; and that, if I am so unspeakably happy as to go to Heaven myself, I may see them there. If they should live they will soon be scattered, and if they loved the Saviour how much good they could do.

July 10th. This morning sent some books and papers to the men: they thanked me, and I had the pleasure to see them reading them.

This evening at prayers I read the 15th and 17th of John, also a piece in a paper about the meetings on board the North Carolina: all listened attentively. Never did I feel my weakness as I do now; in God is all my strength, and I do know he has helped me; to him be all the praise.

July 17th. What a blessed Sabbath Day this has been to me. One of the men came and talked freely with me about his salvation. I told him that any time when he felt like talking or praying with me I should be rejoiced to have him do so. I lent him Baxter's

Saints' Rest. Oh that the Holy Spirit would open their eyes and hearts too, that they may love *my Saviour*. Some times I fear this is stronger language than I ought to use: I live so far short of what I wish; but if I know myself at all, I want to do right. Pray for me that if there is one spot in my heart that has not been washed in the blood of Christ, that he will now do it. I want to be willing to do everything that he would have me do.

Havana, August 2d. I have just been on shore and find it very sickly; there are few vessels here, but I am told that most of them have some sickness on board.

August 4th. Captain French of the Brig George Harris died to-day, and it makes us sad when we think of his friends: may our dear Saviour comfort them, and prepare us, if it should be his will to take us next. So far we are like a little family. I wanted to see you very much before I sailed, to thank you for your kindness; I owe you more than I can pay, but I have a rich Father and I love to ask his blessings on you many times a day; and also on all the members of our church, who have been very kind to me; I hope they will never be sorry to have me say *our* when speaking of that dear Church. My very best love to you, and love to all who inquire for me.

Yours respectfully,

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## CORRESPONDENCE.

### San Francisco. Ca.

Rev. J. Rowell, Chaplain.

#### A YEAR PASSED AWAY.

"Like a dream when one awaketh," seems to me now the year that has elapsed since I entered this field.—Can it be that I have labored here a whole year?—and what of good fruit has the year brought forth?

I found here an immense field, "all grown over with thorns, and the stone wall thereof was broken down." The labors of former chaplains had left behind hardly any visible fruit, save a desolate looking wooden building—"shut up and forsaken," like a broken down wall, marking the spot where

once was a "field enclosed;" and even this was gone for debt into the hands of creditors. By a vigorous effort of true men, this building was redeemed, the "stones were revived out of the rubbish," the sanctuary was cleansed, and once more the Bethel flag waved over it, signaling to the sons of the ocean, the place whither their "tribes go up," to worship.

God has not left me to struggle alone, for he has smiled on the work. He has inclined sailors and others to come to hear me, so that the chapel has been attended as it never was before. From the first, the number of *constant* hearers has been increasing slowly, till now they are about forty in number, while the floating portion of the congregation is sometimes as many more. And not only has their *number* increased, but the *interest* of our meetings seems to be gradually deepening, and now it is rare to have a Sabbath come and go without revealing the striving of God's Spirit with some of my hearers. Sometimes more than half the congregation remain to pray, after the regular services of the Sabbath are over. Our weekly prayer-meeting also, though held in an unfavorable place, is gradually increasing in interest. At first not more than six or eight attended, but now nearly thirty are sure to be there, and that is about as many as can be seated comfortably in the room.—Moreover, our meetings are seasons of spiritual refreshing to Christians, and of solemn interest to all who are present. We often have "Sailor's yarns" there, that stir up the depths of our hearts.

Six months ago, we formed a church with six members, and thought that in such circumstances as we were in, we would be gratified if we doubled our number within a year; but now, after six months, having lost one member by death, we number just twelve, and are expecting to receive one or more at our next communion. We are perfectly harmonious, and *all of us*, I trust, are true disciples of Jesus. I can reckon some twelve or more hopeful conversions to God, during the year, besides others who have died in the hospital, for whom I have some hope, and all but one of these are sailors.

Besides the regular services I have named, I have attended eight funerals during the last six months, two of which were on shipboard. I have visited the U. States Marine Hospital more than one hundred and fifty times during the year, for conversation and prayer with the patients, also to supply them with Bibles, tracts and other reading matter. I have visited the vessels in port almost daily, to invite officers and crews to our chapel, and to supply the men with Bibles and other reading matter. Besides my regular services, I have preached some fifteen times in seven of the other churches of the city, and delivered several addresses in behalf of various benevolent societies.

During the early part of the year, we had the loan of a poor Melodeon, which proved an essential aid in our worship and in the Sabbath School.—But after a time the owner took it away. Then, with the aid of some of the teachers of the school, we raised in an hour or two, money enough to buy us a much better one—so the affliction proved a blessing.

The Lord is raising up some efficient helpers for me, in the persons of a few pious young men, converted sailors and others, who labor in the streets, grogshops, and elsewhere, with tracts and religious conversation, and who bring many strangers to the Bethel.

And now, "having obtained help from God, I continue unto this day, witnessing to both small and great," among seamen, that Jesus Christ alone, is the "power of God unto salvation."

J. ROWELL.

San Francisco, August 4th, 1859.

### Chicago.

*Rev. J. H. Leonard, Chaplain.*

TO REV. R. H. LEONARD :

"Dear Brother,—We have recently had a protracted meeting at the Bethel, which proved a very successful one. I continued it about four weeks, during which we had preaching every evening nearly, at the church, and much of the time a prayer and inquiry meeting, aboard of some vessel, from three to four o'clock in the afternoon.

The meetings were well attended throughout the effort. A large number were hopefully converted to God. Among them a number were heads of families—fathers and mothers, who stood up repeatedly, and imitating the old patriarch, consecrated themselves and their families to the service of God. This was delightful and encouraging; and it was pleasing also to see young men come out and consecrate themselves to God.

We have now fallen back upon our regular meetings, and the revival goes on. Sinners are still turning to God, young converts are improving in gifts and grace, as we trust, and the older members of the church are much further out at sea in their religious experience and enjoyments than they ever were before; and now that they have their sails of faith and hope fully spread before the winds of God's grace and love, I trust they will go on, and never be found again in shallow water, contending with opposing eddies and currents near the shore.

Many of the vessels laid up in this port last fall, were occupied by seamen and their families; and few families ashore are in more comfortable quarters than those aboard some of the large crafts, with their spacious cabins and state rooms, well furnished, now employed in our lake trade. These families were visited, supplied with tracts, and kindly invited to attend divine service at the seaman's church. Many of them accepted the invitation, and in return invited me to come aboard and hold prayer-meetings in their cabins, which I did: and now some of these same families are among the happy praying ones brought to God during our special effort.

Sailors and boatmen are so situated that it is exceedingly hard to reach them with moral and religious means and influences; but where there is a will there is a way. They can be found, and they can be induced to weigh anchor and set sail for the Bethel; and when they are once brought under the joyful sound of the Gospel, they appreciate it; they feel its claims upon them, and own up their sins like honorable men, as they are; and if they can be persuaded that it is possible for them to live christian lives in

their situation, no class of men will more readily or more gladly turn to Jesus than they. Let chaplains, and all missionaries to this class of men take courage; the sons of the ocean can be redeemed to God; let the churches do their duty in this great work, and Christ will soon "have dominion from sea to sea."

During the few years I have labored on this station, there has been a pretty constant interest with us on the subject of religion. We have had frequent revivals and some marked and powerful displays of God's converting grace. Many who have here first found peace in believing, have gone into distant parts of the earth, carrying an influence with them which will be felt by their associates, and made, it is to be hoped, the means of leading other seamen to attend to their spiritual and eternal interests. Occasionally one of these brethren floats around, and gets back again into our port, and favors us with an account of the good dealings of the Lord with him. On one occasion a young man nearly ruined, both for time and eternity, by intemperance and other vices, came to the Bethel and there gave his heart to God, united with the church, and added his name to our long temperance list. Some weeks after his conversion he left the city, and was absent many months, during which his name was often mentioned by members of the church, and great fears expressed in his case, that he would give up praying and return to his old habits. At length a vessel from the lower lakes brought him into our harbor; and no sooner was he landed than he set sail for the chaplain's house, to report himself, and let his friends see how greatly he had been improved by religion. I inquired of him as to his religious life and character during his absence, when he replied, "Oh, Sir, I have continued to pray, to read the Bible, and to serve God as well as I could, and God has blessed me. My soul is happy, I have good health, you see I have on a good rig, and I have plenty of money in my pocket, thank God; and now I mean to serve him as long as I live." My soul rejoiced to see that another perishing soul was plucked out of the fire. To God be all the praise.

I distribute large numbers of tracts on the vessels, and in every place where seamen are to be found, supply as many as possible with Bibles, and make use of every means in my power to do them good, and it is a source of great satisfaction to see that God owns the means employed.

J. H. LEONARD.

Chicago, April 25, 1859.

### Cleveland.

*Rev. D. Prossor, Chaplain.*

CLEVELAND, April 20, 1859.

BRO. LEONARD:—I take this moment to make a short report of our Bethel in this port. Since our last report we have had considerable interest in our work. Our meetings are well attended. In our Bethel on Water Street, in the morning, our congregation numbers from eighty to one hundred and twenty. In the evening from three to five hundred, many of whom are sailors; also a large number of railroad men. We have a good melodeon paid for, worth \$150, and a good choir. Our Sabbath School numbers from two to three hundred scholars. We have a good Sabbath School Library. The school also receives some two hundred Sabbath School papers. More than a thousand have united with our marine temperance pledge. Some ten or eleven have professed to experience religion within a short time. We have distributed more than 40,000 pages of tracts among seamen.

One of the different ministers of the city preaches for us every Tuesday evening, which adds much to the interest. We have secured more than 2,000 books from the citizens for the seamen in the hospital.

I preach at the hospital on Monday evening; at the Bethel Sunday morning and evening. I also preach to the seamen at Washington Street, West Side. This is a very interesting field. A large number of seamen have settled on this street, about half a mile from any church, and but few of them were in the habit of attending church. They invited me to preach for them. I consented, and obtained permission from the Board of Education to occupy the old academy. The house was immediately filled. During the year

a number have been converted. Some of the seamen who had not attended meeting for seven or eight years, are now in the habit of attending meeting at this place. One lady who had not attended meeting for the past fourteen years, came to this church, became interested in the meetings, became converted, and has united with the Bethel church. She now walks four miles four times a week to get to our meetings. She is intelligent and devoted. A number of others at this point have professed faith in Christ.

We have also at this West Side appointment a Sabbath School, numbering over one hundred. We have a good library and unusual interest.—During the past seventeen weeks this school has memorized over thirteen thousand *verses*. This school promises much good. The ladies have a sewing society at this point, and we look after the poor children. We are in want of more room. The people are anxious that a new Bethel should be erected immediately. We are laying plans for this purpose. We are free from debt on the West Side and a little in the treasury, and owe but little on the lot on Water Street. Our Bethel interests were never brighter in this place than now. May God bless you and your associates in your labors of love.

Yours truly,  
D. PROSSOR, *Chaplain*.

### Cincinnati.

*Rev. Wm. Andrews, Chaplain.*

DEAR BROTHER LEONARD:

As religious services cannot be held in the Bethel on Sabbath morning, your chaplain has occupied that hour in preaching in Newport. In this place nine-tenths of the river men of this port reside; and by this arrangement he has been enabled to reach many of them through the family circle, and their families, as well, who otherwise could not have been reached.

Through this medium the gospel has been preached to the legitimate objects of the Society's care, and has become the power of God unto the salvation of souls. In a congregation averaging about 200, it is estimated

that about one-half are connected with the river.

About 700 children have passed through our hands during the year, at the Bethel Sabbath School. About 320 of this number were furnished with clothing. During the winter this school has had an average attendance of about 160 children. Many Sabbaths we numbered over 200. The maximum reached was 225.

While this school contains inmates from refined and intelligent families, yet many of these children have been sought out and drawn from the lowest haunts of vice, degradation and poverty. Some of them when found had no knowledge even of the *name* of the Lord Jesus. The darkness which enshrouded their homes, cast its blighting shadows upon their infantile minds and hearts. And when some of these little ones were brought out into the light of God's word, and made to feel the genial warmth of its inspiration, they did become *new creatures* indeed.

In the school there has been distributed 20,000 S. S. papers during the year, in addition to tracts and other reading matter of an appropriate character.

Your chaplain has visited many families in the relation of pastor, friend and associate. The consolations of religion have been administered to them in the hour of sickness, affliction and death. Christ has been preached at the fireside, on the street, aboard the boat, as well as in the pulpit. About 600 visits have been made to steamboats, accompanied with personal conversations on the great subject of the soul's highest interests. Feeling the solemnities and sacredness of his mission, he has endeavored to know nothing else among men but Christ crucified. By the grace of God, he has been enabled to point some to the cross, who have found the life, the light and the way.

In addition to the above, with the assistance of a venerable disciple, kindly employed by the ladies connected with the foregoing congregation, some 75,000 pages of tracts have been carefully distributed among the boats. We have reason to believe that these silent though not voiceless messengers of

truth, have and will lead some wandering ones into the life and liberty of the Gospel of Peace. We can but regard tract distribution, *rightly done*, as one, if not the most important feature of this Bethel enterprise.

With our co-laborers in this great work, we hail the day when the Gospel of the Son of God shall be heard upon the countless tributaries of the great deep, and when the canvas that whitens the seas shall carry glad tidings of good joy to every kindred, tongue and people.

WM. ANDREWS, *Chaplain.*

### St. Louis.

*Rev. T. H. Newton, Chaplain.*

ST. LOUIS, Mo., April, 1859.

DEAR BROTHER LEONARD:

We have held prayer-meetings from house to house with the best effect.—Many in this way have enjoyed religious instruction who would have remained otherwise entirely overlooked. A river pilot writes me and says:

"I thank God you were ever permitted to board our boat and converse with us, and furnish us with religious reading. It has done me an eternal good. And I am sorry I could not have seen you more frequently since, but I assure you I have tried to live a consistent and christian life. I know, indeed, I have failings, but looking to Jesus alone for salvation, my hopes, as I near the grave, only grow brighter, brighter, brighter. May God bless you, and enable you to bring many others to Christ.

Yours truly, J. L. D."

A mate said to me: "I look upon your visit to our boat as Providential. I have been serving Christ ever since, in my poor way, have joined a Lutheran church, and keep up family worship when I am at home; and my family is far the happier for it. I shall leave the river soon, that I may better enjoy religious privileges."

I have devoted much pains to a noted place on our levee, significantly called "Battle Row." Even the policemen testify to me of the good effects of my labors. Many of the proprietors who used to curse me, now

welcome me, and beg me to leave religious reading. Arrests are fewer, fights less frequent, and cleanliness promoted. I often have hearers from there. I sometimes find men there who have erred from, but are not lost to virtue, who are glad to see me.—One very intelligent and gentlemanly young man met me, welcomed me, and said, "I came here to hide. I am surprised to see you here, but glad, I will try and take your advice, will read your tracts, and I beg you for some more to give a particular acquaintance who has erred like myself. Had I obeyed such advice as yours, I had been \$40,000 richer this day, and in respectable society. I hope your visit will lead me to mend."

Another said, "I am glad to see a preacher here. Do show me how to leave this sort of society, or I am a ruined man! O," said he, weeping, "I am glad my mother don't know I am here. Do help me back to my home and mother in Illinois, and I will there stay."

One young man, a member of our church says: "I left home and became an infidel. I hardly believed in a God at all. I wandered from one city to another, sinning all the while more deeply. I had been in no church for years till I came to yours in St. Louis. There God was pleased to show me my sins and lead me to Jesus. May God bless you and enable you to save many other souls."

This young man ever since has been a most successful and efficient teacher in our Sabbath School. I might mention two or three others. Yet all these are only an outline, a small part of the real success of my unobtrusive work.

We must lament, too, the demoralizing effect of those recent laws which relax the sacredness of the Sabbath. The first year of my labors here no work was permitted on the levee, no drinking in town. Now, however, our levee is often as busy nearly as on a working day. Amusements and temptations all over our city too frequently also allure those who would be in our church, and others which lead to destruction instead of eternal life.

May the Lord bless your Society

and make it more abundant in good everywhere.

Yours, most fraternally,  
T. H. NEWTON,  
Chaplain at St. Louis.

### Pittsburgh.

*Rev. I. Dallas, Chaplain.*

DEAR BROTHER LEONARD:

My intercourse with the officers and crews has been of the most pleasing character—always well received. The forenoon of each Sabbath I spend on board the numerous boats in port, in the distribution of tracts, and religious conversation and exhortation, as occasion may require. This I regard as the most important and effectual department of our labors. My visits annually average forty per week, during which are distributed the Scriptures and about sixty thousand pages of tracts. Doubtless much good, unseen by the missionary, results from this instrumentality. And we have had one striking instance of conversion resulting from a tract distributed in this port, to encourage my heart in this work.

During the last seven months over two hundred souls on our Western rivers, by steamboat disasters alone, have been hurried into eternity. But the fearful question is, were those precious souls prepared for this awful summons to the presence of God?—Some familiar faces which left our port we shall see no more. They have made their last voyage, and now sleep in death; while many surviving sufferers claim our sympathy and prayers. Have we done all in our power to induce these to be prepared for death?

Besides the direct influence brought to bear on our commerce, great good results to the land by the formation of Sunday schools on shore. By gathering up the children desecrating the Sabbath, along our wharves and streets, many are saved from a vicious life, and grow up to be good and useful citizens. Through the past winter, aided by kind friends, we were enabled to clothe many of our poor children, and in some instances to furnish food.

Our congregations are very good.

There have been a number of those in regular attendance when in this port, who have embraced religion the past winter; but whether the Bethel can claim an agency in the work is not by me, at least, known. Would to God I could see a sweeping revival in my church! Until then I shall go forth weeping, bearing the precious seed of truth along these wharves, hoping that it may spring up; and if I may not, in harvest, thrust in the sickle and gather it, others may.

Mr. Waring, my new Sunday school superintendent, is doing well, and the school is prospering. Hope, with me, for the good results of the Bethel are on the ascendent. But I greatly desire to lead penitent enquirers to Christ here where I labor.

Affectionately yours,  
I. DALLAS, *Chaplain.*

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NEW-YORK, NOVEMBER, 1859.

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### The daily Prayer Meetings.

*The Anniversary of the Old Slip Daily Union Prayer Meeting* was celebrated on the 13th instant. An old sea captain was in the chair, as leader of the meeting. The attendance was very large. The men of the sea were largely represented. After opening with singing and prayer, the report of the doings of the year was read.

On the 13th of September, 1858, the first prayer meeting was held in the room which was now occupied. It had been rented and fitted up by a few Christian merchants of the First Ward. A missionary was employed, whose duty it was to visit the seamen and long-shoremen about the docks, and invite them to the meetings—also to urge upon them the importance of personal religion. Some difficulties have been overcome. Since the first of August last there had been much to encourage, in the advance of personal feeling and interest in the meetings, and in the disposition to sustain this place of prayer.

During the year over 1,000 requests have been presented for prayer for persons, many of whom were upon the pathless ocean at the time when they were made the subjects of prayer. Some interesting instances of ans-

wers to prayer were recounted. The following are examples. A sailor, who asked for prayer in the room, was hopefully converted. He went to sea, and was instrumental in the conversion of four of his shipmates on the voyage.

One who attended the meetings daily, found on the dock a man in a state bordering upon insanity, from the effects of intoxicating drink. He was brought to the meeting. He broke off drinking, and in five days he became, as he hoped, a true and faithful follower of Christ. He remains now true to his profession, a consistent, pious man.

A sea captain said, he should be thankful for this place of prayer as long as he lived, for it had been the means of the conversion of his niece.

A mate of a ship came into this room and expressed a desire to become a Christian, saying that he was prevented by his thirst for rum. But after an attendance of three days he was hopefully converted, and had ever since witnessed a "good profession," before his fellow men, and has been instrumental in leading others to Christ.

A sailor, bound to the Pacific coast, asked prayers here, that he might be instrumental in doing good to the men of the ship on the voyage. He afterwards wrote to his friends here, that the Lord had been with him, and had made him the humble instrument of the conversion of two of the men on board.

The report further stated that much prayer had been offered here for the revival in Ireland. And it was believed that this distant meeting had some connection with the work of grace there, for it was ascertained that the first union prayer meeting in Belfast was instituted by the mate of a ship, who had been much in these meetings here.

An old sea captain, a native of North Carolina, among others, addressed the meeting. At 24 years of age he did not know a letter of the alphabet. All the education he had he had picked up on board ship. He lived more than three score years without any regard to God. He had commanded many a ship out of the port of New York. And it was not till this great revival

of 1858 and 1859 that God was in all his thoughts. But the Holy Spirit took hold of him a few months ago and shook him out of his spiritual slumbers. He got his eyes open and found himself among the breakers. He did not know enough about prayer to know how to cry for help. He looked into the book of sailing directions and he found "Our Father, who art in heaven," and he took hold and held on, crying "Our Father." Then he looked in the Book of sailing directions again, and he found it said, "Believe on the Lord Jesus Christ." He looked on the whole that was said about the Lord Jesus Christ, and he found he was just such a Saviour as he needed in the storm, and he cried out to him, "Lord save—I perish." No sooner said than done. The Lord Jesus was as good as his word. He cut him adrift from his sins, the ship righted—he clawed off the rocks. Christ was now the Captain of his salvation.

"Happy day—happy day,

When Jesus washed my sins away."

I tell you, brethren, it's smooth water now. I was almost gone. I was just sinking—swamped, and waterlogged, and rigging all over the side, and in the trough of the sea, *and every thing else*. But the great Captain cut me away from my sins, and they went clean away. How quick he put all to rights, when he took hold—ship free—all staunch and tight. "Happy day when Jesus washed my sins away," the old captain again repeated. There was an indiscribable earnestness, and heartiness, and honesty in his manner and voice, which made all feel that "it was all right with the old captain.

I am an old sinner, said he, with great humility, just saved by grace. I was almost gone. Now I must redeem the time. I ask for no easy duty. I must be much on deck. It is not watch and watch below and on deck alike, as you know is the rule of the ship. But I must make my watch short below and long on deck. I'm in for duty, strong. Voyage of life almost over. No time to lose. Make poor headway all my life. Hope to meet you 'all—when we have made port and got to the good haven—and we have entered in through the gates into the Celestial City.—*Observer*.

### Thoms' Practical Navigator.

The author of this work, Capt. Wm. Thoms, was a Sea Captain in our merchant service of twenty-five years' experience, having navigated his ships to almost every port on the globe.

It was highly recommended by our most able Sea Captains at the time of its first appearance, about four years ago. A copy of the *Fourth* edition of it has just been laid on our table, showing that it has been highly appreciated by the profession generally, as a work of decided merit.

We rejoice to know that this only legacy of Capt. Thoms to his bereaved widow and children, is meeting with so much public favor.

### Sir John Franklin.

The screw-steamer *Fox*, Capt. Mc Clintock, sent by lady Franklin to the Arctic regions, in search of the traces of Sir John Franklin's Expedition, has returned to England, having been completely successful. At Point William, on the N. W. coast of King Williams Island, a record was found, dated April 25th, 1858, signed by Capts. Crozier and Fitzjames. The record says, the *Erebus* and *Terror* were abandoned three days previously in the ice, five leagues to the N. N. W., and that the survivors, in all amounting to 105, were proceeding to Great Fish River. Sir John Franklin had died June 11th, 1847, and the total deaths to date had been nine officers and fifteen men.

Many deeply interesting relicts of the expedition were found on the Western shore of King William's Island, and others were obtained from the Esquimaux, who stated that after their abandonment, one ship was crushed in the ice and sunk, and the other forced on shore where she remained.

### Receipts for September, 1859.

#### MAINE.

Biddeford, Congregational Church,	10 00
Brewer Village, Friends,	5 00
Lewiston, Sabbath School,	1 51

#### NEW HAMPSHIRE.

Manchester, Mrs. Marshall,	1 00
New Ipswich, Sabbath School,	1 00
Winchester, Congregational Church,	11 00

#### VERMONT.

Barnett, Sabbath School,	4 67
Berlin, Congregational Church,	15 19
Burlington, Con. Ch., \$20 for ship's library,	48 28
Chelsea, Congregational Church,	20 00
Montpelier, Cong. Church, to constitute N. P. Brooks L. M.,	20 26
Peacham, Congregational Church,	33 26
A Friend,	2 00
St. Johnsbury, S. Church,	68 24
West Brattleboro, Friend for ship's lib.,	10 00

#### MASSACHUSETTS.

Assabet Sabbath School,	1 50
Boxboro, Congregational Church,	7 40
Backland, Juv. Missionary Society,	3 67
Conway, Congregational Church,	24 08
Clinton, Miss Mary Whiting, for ship's lib.,	10 00
Campello, Congregational Church,	23 52
Deerfield, Orthodox Church,	10 48
East Haverhill, Congregational Church,	5 00
Fall River, Central Church,	86 88
Greenfield, First Congregational Church,	24 00
Gill, Congregational Church,	4 00
Georgetown, R. Tenney, for ship's library,	10 00
Montague, Congregational Church,	23 36
North Brookfield, Union Church,	6 50
North Andover, B. M. A. Davis,	1 00
South Deerfield, Monument Church,	10 00
Sheerburn, Gent. & Ladies' Assoc.,	21 14
Sunderland, Congregational Church,	18 58
St. John First Congregational Church,	16 46
Sudbury, Union Evangelical Church, to cons. Dea. Thos. H. Hubbard, L.M.,	24 20
Taunton, Winslow Church,	11 81
West Granville, Congregational Church,	7 89

#### RHODE ISLAND.

Providence, Beneficent Cong. Ch., \$20 00 from J. B. Nichols, to constitute Rev. A. H. Clapp, L. M.,	169 00
High St. Congregational Church,	32 26
S. S. Wardwell,	2 00

#### CONNECTICUT.

Ansonia, Congregational Church,	13 60
Bristol, Congregational Church, to constitute Dea. Wm. Day, L. M.,	28 45
Guilford, Third Congregational Church,	20 00
Hartford, College Street Church,	36 00
North Congregational Church,	75 79
Third " " "	106 88
Central " " "	145 52
South " " "	61 11
Norwalk, Rev. M. Haight,	3 00
Methodist Episcopal Church,	8 00
New Haven, George St. Meth. Epis. Ch., St. John's " " "	8 04
First Methodist Episcopal Church, to constitute Rev. Levi S. Weed, L. M.	22 00
Stamford, Congregational Church, to constitute Rev. Joseph Anderson, L. D.,	50 00
Methodist Episcopal Church,	10 00

#### NEW YORK.

Bridgehampton, Presbyterian Church,	19 00
Flatbush, Reformed Dutch Church,	32 92
Ithaca, Reformed Dutch Church,	14 53
Presbyterian Ch., to constitute George D. Beers, Esq., Mrs. Sarah Bates, L. M., and Rev. T. D. Hunt, L. D., (bal.),	76 00
Baptist Church,	5 31
Seneca St. Methodist Episcopal Ch.,	2 31
Mrs. J. P. Bates,	5 00
Islip, Presbyterian Church, (additional),	1 00
Malone, Wm. Chas. Vickar,	5 00
Millers Place, Mount Sinai Church,	32 50
New York City, L. C. Whitmore,	40 00
A Friend,	2 50
A Friend,	1 00
Madison Square, Presbyterian Church,	352 54
Southampton, Presbyterian Church,	31 00

#### NEW JERSEY.

Newark, South Park, Presbyterian Ch.,	35 06
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#### PENNSYLVANIA.

Philadelphia, Penn. Sea. Friend Society,	250 00
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Total, \$2,305 19

# THE LIFE BOAT



Nov., 1859. Published by the American Seamen's Friend Society. Vol. 2. No. 11.

## To the Readers of the Life Boat.

DEAR YOUNG FRIENDS,

By the terms on which the LIFE BOAT is sent to Subscribers and Collectors it will be stopped at the end of the year, counting from the month in which it was ordered, unless there is a renewal of the orders. It is getting to be near January when many of you commenced taking it. Now I wish you would just remind the Sabbath School Superintendent of the fact, he may forget it if you do not, and request him to start out the collectors again for another year. Each collector of any amount, shall receive the LIFE BOAT gratis for a year. Any one collecting five dollars shall receive in addition, the two last volumes bound in one, by forwarding the address to this office.

Now let me tell you young friends, as another inducement for starting the collectors again, that the missionaries in Fuh Chau in China, are urging us very hard to send a sailor's preacher there to give the Gospel to thousands of seamen, and a returned missionary, a good man, has said to us, "Here am I, send me," but we have no money to send him.

Now if each Life Boat would only bring us an extra freight of fifty cents—*Fifty Cents!* only think of it, you can save that out of the candy bills—we could send him, and one also to the Sandwich Islands, and one to the China Islands, where they are much needed.

*Will our Young friends help us? I know you will. Have it all done up before Christmas, and oblige,*

Very cordially yours,

H. L.

## The Sea Captain's Letter from the Ocean.

*To the Young Men in ——— St. Church.*

DEAR FRIENDS—

I should like to look into your little meeting to-night, and see you in your seats, and hear your voices. I think of you and love to pray for all of you in my feeble way. I do hope that much good may be done by those meetings, and that our dear Pastor's heart may be made glad on the first Sabbath of Communion in the ——— St. Church, by having many come to the Lord's table, for the first time, that will be active Christians. How many glad faces and hearts there will be when once more at home in that dear Church, where they can hear our Pastor's voice on the Sabbath. I should like to be with you. Accept my kindest thanks for all your prayers, both while at home and when absent, since I became acquainted with you, and allow me to ask your prayers still, that I may have wisdom so to live before the officers and men that they will feel that I do care for their souls. All of the crew appear attentive and respectful; at prayer time they kneel. Oh pray that they may all give their hearts to the dear Saviour, and that I may soon hear at least one of their voices in prayer.

May God bless you, and make you a great blessing to the world, is the prayer of

W. H. G.

THE following beautiful lines, by Rev. E. Adams, were suggested by the last words of John Adams, the converted mutineer.—(See LIFE BOAT for October).

### "Let Go the Anchor."

"Land ahead!—its fruits are waving,  
O'er the hills of fadeless green;  
And the living waters laving  
Shores where heavenly forms are seen.  
Eden's breezes o'er it sigh,  
Billows kiss its strand and die.

Onward bark!—"The cape I'm rounding."  
See the blessed wave their hands!  
Hear the harps of God resounding  
From the bright immortal bands.  
Rocks and storms I'll fear no more,  
When on that inviting shore.

There—"Let go the anchor!"—riding  
On this calm and silvery bay;  
Seaward fast the tide is gliding,  
Shores in sunlight stretch away.  
Strike the colors, furl the sail!  
I am safe within the veil!

### A Child's Dream of Heaven.

"I dreamed," said little Ellen, "that I stood outside the gate of heaven and looked in. The gate was all made of precious stones, but I could see through it. I could see the street and it was all pure gold. I saw angels playing on large harps, and I heard such singing as I never heard on earth. They were all singing the same words, but I could not tell what they were. As I was looking, God Spoke to me. He asked me if I had a new heart? I told him I did not know. He said, 'If you have not you cannot come in here, but if you will go back to earth and pray for it, you shall have one, and I will send an angel and bring you up here.'

So I went back to earth and went into a closet, and as I was praying, an angel came and took me and put me in one side of his bosom, and dear sister Annie in the other, and carried us up to heaven. You don't know how sweetly we looked. We were just like two little flowers tucked in his bosom.

When we came to the gate an angel opened it for us and we went in. Before, when I heard the music, I thought I never could sing like that; but the moment I was in I could sing as well as any of them. Angels were all the while coming, bringing little babies in their bosoms, and the moment they were in, they would sing as loud and as sweet as the rest. I saw my mother, and she looked glorious and beautiful. She was sitting on a little stool covered with silver, playing on a harp and singing, oh, so sweetly! Grandmother, too, was there, and oh, Annie, her wrinkles were all gone! and she looked as young as you do; and her face shone, and she was singing too. I said, 'Grandmother, there was great weep-

ing when you left earth.' She said, 'Yes; but I would not like to go back.' I saw Jesus sitting on the throne and angels worshipping him; and when I saw how bright and glorious everything was, I wished I had never sinned."

I should like to ask the children who may read this, if they think a little heathen girl in dreaming of heaven would have seen what Ellen did?

It was because she had read the Bible, and had stored her mind with what it says of that blessed world, that such beautiful scenes visited her in her sleep. It was there she learned that she never could enter it without a change of heart, and that such a change could never be obtained without prayer. It was there that she gained such views of the Saviour in heaven, which made her wish that she had never sinned. How much do we owe that precious book, which not only sheds its light so sweetly on all the troubles of our waking hours, but makes even the dark night bright around us with the glory of heaven; for so "He giveth his beloved sleep."—*Tract Journal*.

### A Child's Testimony.

When Mr. Whitefield was preaching in New-England, a lady became the subject of divine grace, and her spirit was peculiarly drawn out in prayer for others. She could persuade no one to pray with her, but her little daughter, about ten years of age. After a time it pleased God to touch the heart of the child, and give her the hope of salvation. In a transport of holy joy she exclaimed:

"O mother, if all the world knew this! I wish I could tell everybody. Pray, mother, let me run to some of the neighbors, and tell them, that they may be happy and love my Saviour!"

"Ah, my child," said the mother, "that would be useless; for, I suppose, were you to tell your experience, there is no one within many miles who would not laugh at you, and say it was all a delusion."

"O mother!" replied the little girl, "I think they would believe me. I must go over to the shoemaker and tell him; he will believe me."

She ran over, and found him at work in his shop. She began by telling him that he must die, and that he was a sinner; and that she was a sinner, but that her blessed Saviour had heard her mother's prayers, and had forgiven all her sins; and that now she was so happy she did not know how to tell it.

The shoemaker was struck with surprise, and his tears flowed down like rain; he threw aside his work, and by prayer and supplication sought mercy. The neighborhood was awakened, and in a few months more than fifty persons were brought to the knowledge of Jesus, and to rejoice in his power and grace.



### “I was in Prison and ye Visited me.”

DEAR YOUNG FRIENDS—

In this Life Boat we give you another Sailor's Letter. We give it to you as he wrote it. Although it is broken English, yet he tells his own story better than we could.

The letter shows the influence of a mother's prayers and instructions, and also the power of Christian love and faithfulness.

The degraded sailor, and in prison, is not beyond the reach of God's mercy.

*Extract of a letter received from a young German by one of the Superintendents of the Sailors' Home, New York.*

MOBILE, 18 Sept., 1859.

DEAR SIR—

Thro' God's care and protection, I am on the 15th at this port. I thank God from the depth of my heart for sparing me, and that he has not let me perish in my sins.

You remember first time I came to your blessed Institution, about 1st July—not as an righteous man, but an outcast, broken-hearted and great sinner, and you rec'd me kindly—and I thank next God, you and your Institution—that led me to begin right for the Eternal World. I am German, and this is the first time I try write english letter. My mother did love me very tenderly, and prayed for me to live in our Saviour's ways—and always put good books and Bible in my chest when going to sea, and tell me to live near God—then if I not meet her in this world, we meet in heaven. And if my Father same, and work in God's ways, would been better for me, and I would not so much fallen down, and my dear sisters never leave God, and became as me, wicked.

After I came to this place, two years past, I joined bad fellows, and was led by the Devil to be worse than ever, and sin against the Law, and was sent to prison for 6 months. There a good pious man came to my cell-door, and found me weeping, and asked me about my case—then I told all bad I had done and what bad condition I was, how I had lost the honor of men and how I had disgraced my poor parents, and after 1½ hours conversation, in which he pointed me to God to pray to him and seek forgiveness, he promised to come again and bring a Bible, and so he did. He was at the Tombs every day to see me before my trial, and prayed for me. He did very good for me, and on my trial he appeared for me, and as I expected, I was found guilty, and this good gentleman pray the Court, and brought my sentence to 6 months from 3 years in penitentiary. Now my good friend could not come every day, but his Bible was with me every day, and God sent my friend to me most every Sunday to my cell, and instructed me, and gave tracts to lead me to Christ, and just before my discharge, invited to call at his office when I get out. All this was the goodness of God, for this friend was so kind and faithful, and encouraged me—his kindness was greater than my Fathers ever was. Then I told him I would try to do as he said, and then he gave a letter to you, sir, and committed me to your Christianity. And you, dear Sir, after learning my case, received me very kindly, and promised to be my friend if I would behave well. How wonderful are God's ways! O how blessed were the hours when I met with you and others to pray! And O when I did hear the first time in my life prayer for seamen—for protection from danger at sea; and again, when I met with young and old, rich and poor, in those blessed meetings—Saturday evenings—when 5 or 6 pious sailors would get up and tell their shipmates to work in God's ways, and leave their sinful course, O then my heart grew stronger and stronger to love my Saviour with same love that he love me and the whole world. God help me to do this every day. O how happy them 14 days I spend in your blessed Institution. I never have been so happy before in my life; and with what love did you and every one treat me! May God bless you for that, because I did learn there the true faith and the true love to Jesus Christ, my Redeemer. May God give all in your house a pious heart.

My Captain gives us good papers and books, but he is not pious, and he and the men use some bad language.

I read life of John Newton you gave me, over and over again; its a good book for all men to read.

I will now close with my writing, because its long enough. By the close of this letter

will say only these words which are over your Reading-room door, in which many a happy hour I spend:

"O that men would praise the Lord for his goodness and for his wonderful works to the children of men."

May God bless your Institution.

Your humble servant,

F. N.

### Death of a Life Member.

DEAR YOUNG FRIENDS—

We insert the following letter from the afflicted mother of a Life Member, because it pours out so simply and tenderly a mother's heart, and we love to exhibit it to you, that you may love mother more, and love God for giving her such a heart. We remember very well that Life Member, and when he was made so.

Once while on a collecting tour for the seamen's cause, with a long walk before me, I fell in with a stranger, a countryman, in a hay wagon. "Friend, where are you bound?" said I. "To C—," said he. "So am I, and if you have no objections, should like to take passage in that craft." "In welcome," said he, "if you can accept of the accommodations."

Arrived at C—. "Now," said the old gentleman, "if you will go to my house and take up with my fare, I should like to keep you over Sabbath." "I'll do it," said I. "When I find a layman keeping a minister's tavern, I think he ought to be patronized."

The driver of the hay wagon was the grandpa of Joseph Carman, named in the letter, and without solicitation, on Monday morning, gave me \$20, to make Joseph, the pet of the household, a Life Member of the American Seamen's Friend Society.

The following letter is the first notice we have received that the dear child is so soon gone.

MEMPHIS, MICH., Sept. 20, 1859.

DEAR SIR—

We have repeatedly announced to you the death of our dear boy, Joseph Carman, Jr., and that consequently we were no longer entitled to the Society's publication. But still the paper makes its usual monthly visits, directed as formerly. Having received the first

number of the present year, I thought I would write you again, hoping you may receive this.

Our dear Josie died March 21, 1858, of scarlet fever, aged 9 years and 3 months.

About a year ago, I wrote to you, mentioning his death and the particulars, with the request that you would notice it in the Magazine, and send us a copy. If you are willing we would still like to have you notice his death in the Sailor's Magazine, as that was the only form of your publication with which he was acquainted, and please send us the number in which it is published.

Respectfully, yours,

LYDIA L. CARMAN.

### A Sailor's Burying Ground Discovered.

Captain Eldridge, of the Bark *Amazon* of Fairhaven, has recently discovered an island in the Pacific Ocean, several hundred miles from any land laid down on the charts. In a letter dated at sea, January 16th, 1859, he says of the island:

"It is very low and dangerous, and is I expect the last resting place of the crews of some of the ships that have been lost in years gone by. I ran along the lee, within pistol shot of the beach, but it was too rough to land, and after convincing myself that there were no living people upon the island, I squared away again. On the highest part of this island is a house, apparently built from pieces of a wreck, with a flag-staff at one end, from which still dangles the halyard block. Near the house were several little hammocks, each with a tall upright stone upon it, undoubtedly the graves of the poor fellows who had escaped from the wreck of their vessel and died on this dreary spot, where perhaps, they had spent months in vainly looking for a passing sail to relieve them from their weary prison."

### American Seamen's Friend Society.

REV. HARMON LOOMIS. *Cor. Sec.*

MR. SAMUEL BROWN, *Asst. Treas.*

OFFICES (80 WALL STREET, NEW YORK.

AND } BIBLE HOUSE, PHIL'A, REV G. HUGHES.  
ADDRESS: } 13 CORNHILL, BOSTON, REV. S. W. HANES.

### TERMS OF THE LIFE-BOAT.

THE LIFE BOAT is published for the purpose of diffusing information, and awakening an interest more especially among the young in the moral and religious improvement of seamen, and also to aid in the collection of funds for the general objects of the Society. It will be sent gratuitously, post paid, to every family from which a contribution is received, and to all persons who will act as Collectors for the cause, provided a package of not less than 25 to one address is made up.

P. S.—Packages of 50 or more will be sent *monthly*, less than 50 *every other month*.

## LIFE MEMBERS AND DIRECTORS.

A payment of Twenty Dollars at one time constitutes a Life Member; one of Fifty Dollars, or a sum which in addition to a previous payment makes Fifty Dollars, a Life Director.

## FORM OF A BEQUEST.

I give and bequeath to THE AMERICAN SEAMEN'S FRIEND SOCIETY, incorporated by the Legislature of New York, in the year 1833, the sum of \$——, to be applied to the charitable uses and purposes of the said Society.

## SHIPS' LIBRARIES.

Miscellaneous Libraries for ships furnished at our office, 80 Wall street, for considerably less than the cost price. These books are selected, and libraries costing from five to twenty dollars, furnished at the shortest notice. Bibles and Testaments in various languages may be had either at this office, or at the Depository of the New York Bible Society, 7 Beekman street.

## CLOTHING

As far as practicable, be distributed to shipwrecked and destitute seamen at the home—and contributions of articles are solicited from the Ladies, and the benevolent generally, for that purpose. Also bedding, &c., for the Sailor's Home.

## SAVINGS' BANKS FOR SEAMEN.

All respectable Savings' Banks are open to deposits from Seamen, which will be kept safely and secure regular installments of interest. Seamen's Savings Banks as such are established in New York, 78 Wall street, and Boston, Tremont street, open daily between 10 and 2 o'clock.

## SAILORS' HOMES.

LOCATION.	UNDER WHAT DIRECTION.	KEEPERS.
		Captains
NEW YORK, 190 Cherry street.	Am. Sea. Fr. Soc.	E. RICHARDSON & E. WALFORD, Albro Lyons.
" 20 Vandewater st., (col'd.)	do. do.	J. Marrett.
" 338 Pearl street.	Epis. Miss. Soc. for Sea.	W. S. Wilder.
" 173 Cherry street.	Mar. Fam. Ind. Soc.	Mrs. Isabella Thoms.
" 184 " "	Private.	William Huelat.
" 334, 336 Pearl street.	do.	P. W. Maret.
" 318 " "	do.	Peter Oberg.
" 91 Market street.	do.	Benjamin F. Buck.
" 322 Pearl street.	do.	Mrs. Alice Perry.
" 22 Oak street.	do.	Christ. Bowmann.
" 45 Oliver street.	do.	William White.
" 41 " "	do.	Victor Seaman.
" 21 Hamilton street.	do.	William Johnson.
" 9 Carlisle street.	do.	L. P. Nelson.
PORTLAND, foot of India street.	Maine Sea. Union.	Jno. O. Chany.
BOSTON, 99 Purchase street.	Boston S. F. Soc.	N. Hamilton.
" North Square.	Boston Sea. Aid Soc.	David Ilsley.
NEW BEDFORD, 14 Bethel Court.	Ladies Br. N. B. P. S.	Capt. A. Richardson.
NEW HAVEN, head of Long Wharf.	Young Mens Ch. Union.	Thomas McGuire.
PHILADELPHIA, 204 South Front street.	Penn. S. F. Soc.	Edward Kirby.
BALTIMORE, 65 Thames street.	S. Union Bethel Soc.	G. W. Williams.
BIRMINGHAM, cor. Front & Dock streets.	Wilm. S. F. Soc.	Capt. W. White.
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